﴿ ثُمَّ أُوْرَثْنَا ٱلْكِتَنِ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ﴾

Then we caused to Inherit the Book those We have chosen of Our servants

Tajweed Rules Of The Qur'an

أحكام تجويد القرآن

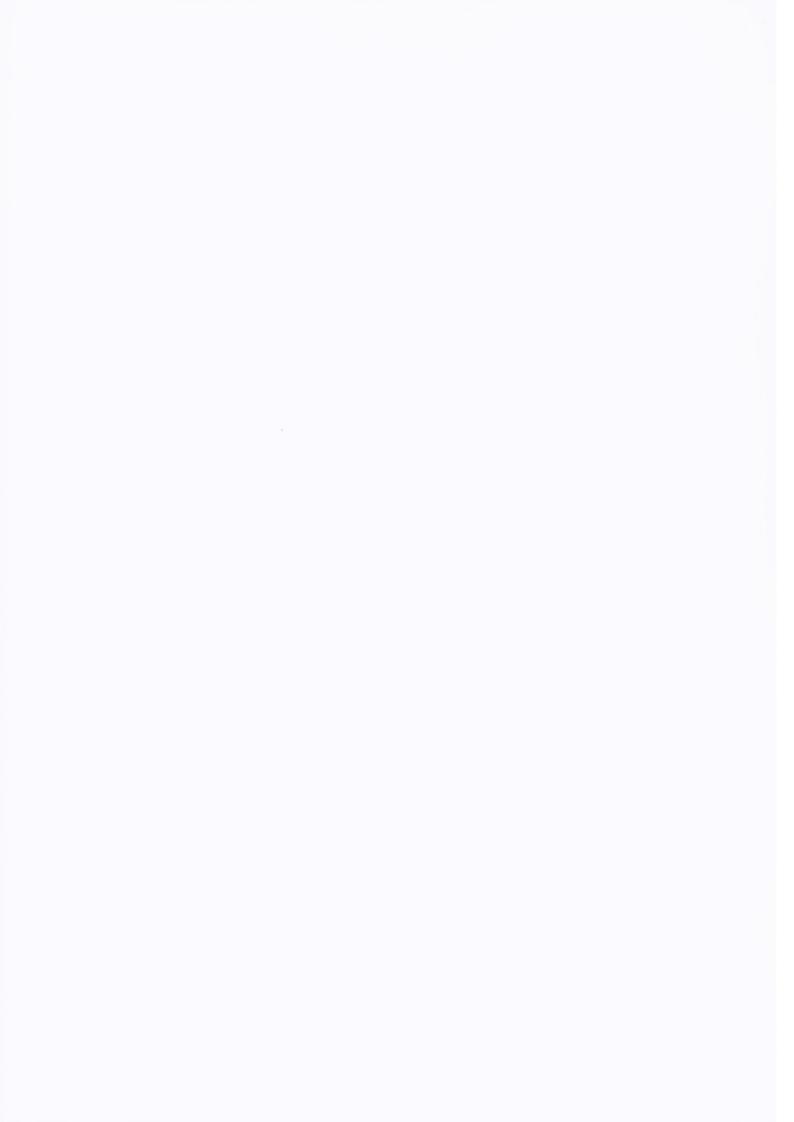
Part 3

الحزء الثالث



By Kareema Czerepinski

إعداد الأستاذة كريمة سربنسكي



أحكام تجويد القرآن

الجزء الثالث

الأستاذة كريمة سربنسكي

Tajweed rules of the Qur'an Part Three

Kareema Czerepinski

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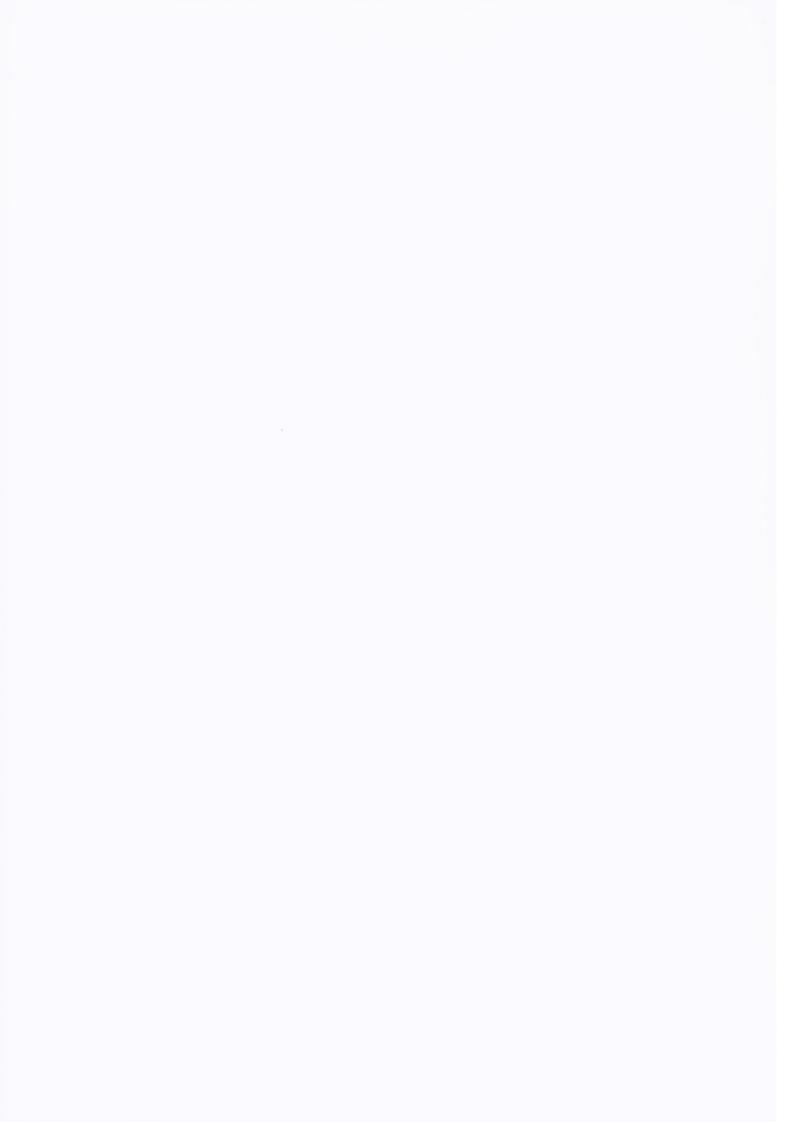
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بِشعِ ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ

Foreword

All praises to Allah, who gave me the lifetime to finish this third of the three parts of Tajweed Rules of the Qur'an, and may the praises and blessings of Allah be on our beloved Messenger, Prophet, Muhammed to whom the Qur'an was revealed and

who taught us proper recitation of Allah's words. It seems this part was long in coming, but Allah is the best of planners and chooses the best time for everything. With the completion of this part, the Tajweed Rules of the Qur'an is completed and all the rules needed for proper recitation of the Qur'an have been explained. I pray that it is a useful guide for the student of the Qur'an. This part was finished after the Arabic was reviewed by his eminence Ash-Sheikh Dr. Ayman Swayd, may Allah grant him all khair in this world and the Hereafter.

I am very pleased that at the same time this series is finished, part one has been translated by some of my former students, now experienced teachers of the Qur'an into French and Urdu. I ask Allah to accept this from the sisters who labored over these translations and pray that these translations of the books will be of assistance to the French and Urdu speaking brothers and sisters in the world.

There are always many to thank, and without a doubt this whole series would never have taken place without Allah's grace, Will, and assistance. I ask Allah to accept this from me and to make it continuous charity for me in my lifetime and after my death.

One brother who helped a great deal after part two had been completed and then erroneously printed without the red coloring was and is brother Ismail Davids. He reviewed it before printing, reviewed it again after erroneous printing, and helped me find a new printer to reprint the whole book over again. He not only helped with the printing, but helped distribute the books both here in Saudi Arabia and in Australia. Brother Ismail also reviewed this final part (part three) more than once, and painstakingly looked over every aspect of formatting and found and pointed out many things not obvious to me. I ask Allah to grant him the highest level in Paradise and to keep him and his family safe from all harm.

My dear sister in Islam Ustadha Nazeeha Medani and her son Muwaafik Rajjoub reviewed in detail the content of the book in both English and Arabic, and pointed out errors and gave suggestions in what took a great deal of time and effort on their part. May Allah reward them for every second they spent doing this, and grant them continuous reward for assisting the students of the Qur'an in obtaining correct and useful knowledge.

I can never thank my beloved and treasured teacher, Ash-Sheikhah Dr. Rehab Shaqaqi enough for all she has done for me over the long spread of time that she has been my teacher. She has encouraged me at all times, given me great advice and guidance, been extremely patient, and most of all, taught me a vast majority of what I know regarding the Qur'an. Without Allah's will and then her guidance, the last chapter of this part on the writing of the Qur'an would not be part of this book. It is the part of the book that I feel the most compassionate about since part of it is new material for the non-Arabs and not even studied much by the Arab speaking students of the Qur'an. May Allah guide her always and keep her and her children safe from all harm and grant her Al-Firdaws.

I also want to express my gratitude to my family who has always supported me and give my special appreciation to both my brother John for the picture on the cover of part one and my sister Edie for the picture on part three. Both pictures were taken near Westfield Wisconsin in the United States.

As usual, I thank my husband Ahmed for all the encouragement, patience, and assistance that he has given me through this part and all the parts of this series and in all my endeavors in seeking knowledge of the Qur'an. May Allah grant him all goodness in this world and the highest place in Paradise in the Hereafter. Ameen,

Karcema bint Kenry Czerepinski

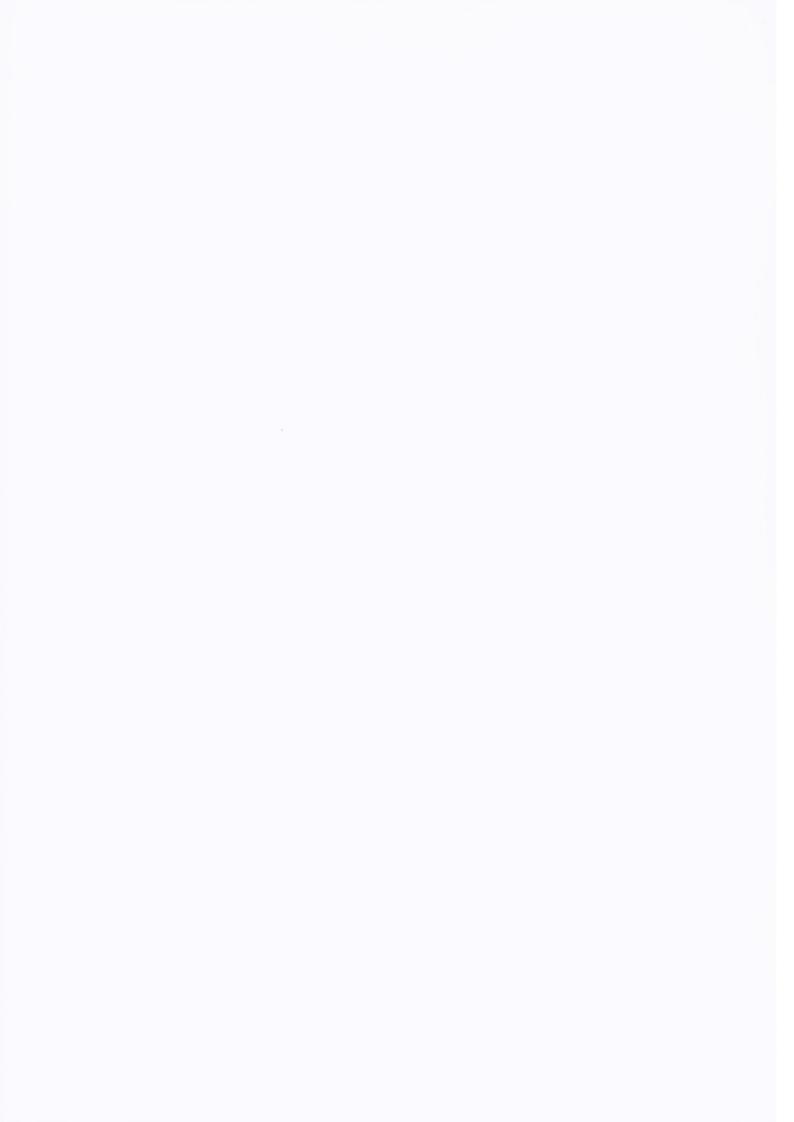
August 10, 2006



The Stop

الوقف





The Stop الْوَقْف

Introduction

One of the most important areas in the science of tajweed is knowledge of الوقف والابنسداء (the stop and the start). The understanding of Allah's words cannot be realized nor comprehension of His meaning be achieved without this knowledge. One scholar described الوقسف as: "The stop is the ornament of tilaawah, beauty of the reciter, announcement of the succeeding, understanding for the listener, pride of the scholar, and through it one knows the difference between two different meanings...."

Our righteous predecessors were extremely careful in teaching the knowledge of the stop and the start and it is well documented in authentic chains that the sahabah and those that followed them paid great attention to this knowledge. Many of the imams of recitation would not give accreditation (ijaazah) ¹ to a student of the Qur'an until they acquired knowledge of the stop and start.

The linguistic definition of the stop: Halt and imprisonment.

Its applied definition: Cutting of the sound at the end of a word, usually for the period of time of breathing, with the intention of return to the recitation, not with the intention of abandoning the recital.

- . The basmalah is required after the stop when beginning a surah.
- . The stop can be at the end of an aayah, or in the middle of an aayah.
- It can never be in the middle of the word, or in between two words that are joined in writing such as stopping on "أُلُّن" when written as a joined phrase "أُلُّن" in the aayah:



¹ Ijaazah of the Qur'an is given to a student of the Qur'an who recites the complete Qur'an with mastered tajweed by memory to a sheikh (or sheikhah) who has an authentic chain of transmission to the Prophet, r, and the sheikh (or sheikhah) then accredits their recitation as completely correct in all aspects and authorizes the student to transmit the Qur'an to others.

Divisions of the Stop أقسام الوقف

There are three divisions:

1. الوقف الاحتياري _ The Optional Stop: This is what was intended by the reciter by his own choice, without any outside reasons. This is the type of وقف that will be discussed in this section.

2. الوقسف الأضسطواري <u>The Compelled Stop</u>: This is what comes forth to the reader as a compelling reason for stopping such as shortness of breath, sneezing, coughing, disability, forgetfulness, and whatever is similar to these causes. In these cases it is allowed to stop on the end of the word the reciter was at, even if the meaning is not complete. After the compelling state has passed, the reader then starts with the word stopped on, and then joins it with what follows if it is a sound beginning; if not, the reader then should start with what is sound for a beginning.

3. الوقسف الاعتبساري <u>The Test Stop</u>: This is what is required of the student when being examined or taught by a teacher.

Some scholars add a fourth division of stopping called الوقف الانتفاري (the waiting stop). This stop is when the reader stops at a word that has more than one way of recitation, with the intention of resuming with the other way, when reading by combining all of the ways of recitation while being taught by or presenting the reading to a sheikh.

The Optional Stop الوقف الاختياري

The optional stop is divided into four categories: ينفسه الرقف الاختياري إلى أربعة أقسام

- 1. Ju Complete
- 2. کاف Sufficient
- Good حسن
- 4. نبيح Repulsive

The Complete Stop الوقف الْتَّام

Its definition: It is the فَوَ الْرَقَفُ عَلَى كَلام ثُمّ مَعْنَاه وَلَبِسَ مُنَعَلِّقًا بِمَا يَعُدُه لاَ لَفُظَا وَلا مُعْنَا عَلَيْهِ تعريفه stop on an utterance complete in meaning and not attached to what follows it in grammatical expression or in meaning.

If something is attached in meaning, it means that the preceding and following words are attached in meaning, but not necessarily attached in grammatical structure.

المُعَدَّه عِلَمْ عَكُمْهُ <u>الْمُعَدَّاء بِما بُعدَه حُكُمُهُ : Its rule</u>: It is best to stop on it, and then start on what follows it.

This category of وفن is usually found at the end of an ayah, the end of each surah, and at the completion of stories in the Glorious Qur'an. This is exemplified in stopping on the aayah:

[4] [Master of the Day of Recompense] هُ مَالِكِ يَوْمِ ٱلدِين ﴿ ﴾ [الفاتحة: 4]

starting with Allah's words: [5 : الفاتحة: 5] ﴿ وَاللَّهُ مَا كُلُو لَا يَاكُ نَعْبُدُ وَإِيَّاكُ نَسْتَعِير فَي اللهِ المَالِمُ المَالِّ اللهِ المَالِيَّ الله

is when stopping on الرَفْ اللهُ ال

Sometimes the scholars differ as to where in an aayah there is a وقف تسام, depending on their varied opinions of the tafseer as well as grammar of the aayaat.

The Sufficient Stop الوَقْف الكافي

Its definition: It is the stop on an utterance that is complete in meaning, and is attached to what follows it in meaning, but not in grammar. It can be at the end of an aayat, or in a middle of an aayah. It is called or sufficient, due to its lack of attachment grammatically to what follows, even though it is attached in meaning.

المُعَلَّمُ: يَحْسَنُ الوقف عَلَيْهِ وِالاَبْتِدَاء بِمَا بَعْده كَالْوَقف التَّام (Its rule: It is advisable to stop on it, and start with that which follows, just as in the complete stop.

Examples of الوقف الكاقي with the star symbol * showing in the English meaning of the aayah where stop would be, and the word or aayah marker in red showing the stop in the aayah itself:

ر تن کافِ they spend" is a ﴿ يُنفِقُونَ ﴾ Stopping on the word

And from which we have given them in wealth, they spend.* And those that believe in that which was revealed to you.

» "certain" ﴿ يُوقِنُونَ ﴾ Stopping on the word

And in the Hereafter, they are certain.* They are on guidance from their Lord.

> Stopping on the word ﴿ خَلِيفَة ﴾ :

And [mention, O Muhammed], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." * They said, "Will You place upon it one who causes corruption therein....

The Good Stop الْوَقْفِ الْحَسَن

الله <u>المُعنى</u> الله <u>Definition</u>: It is the stop on an utterance, complete in its meaning, but is attached to what follows it grammatically and in meaning.

It could be attached grammatically such as stopping on a word that has a subsequent adjective, therefore leaving out the adjective. It could be stopping on a conjunctive sentence without the statement that the conjunctive was joining to. Another possibility is stopping on an exceptional statement without the exception stated.

can be found at the end of an aayah, or in the middle of an aayah, just as the other stops.

Reason for its name: It is called or good due to the fact that stopping on it leads to understanding of a meaning.

Its rule: it is good to stop on it, but not good to start on what follows it, due to its attachment to what follows grammatically and in meaning. An exception to this would be the end of an aayah. Stopping on the end of an aayah is Sunnah.

Example:

All the praises and thanks be to Allah*, the Lord of the 'Alamin.

Who believe in the unseen "and perform prayer, and spend out of what We have provided for them.

Note: Some scholars may consider a particular stop (good), while others consider the same stop کانی (sufficient), and still others سام (complete). This difference of opinion stems from variances in conclusions as to the make-up of the grammatical sentence.

The Repulsive Stop الوقف القبيح

تعريفه: هُو الْوَقْفُ على ما لا يُؤدِّي معنى صحيحًا وذلك للشدَّة تعلُّق، بما بعده تَفْظُ ومعنى

Its Definition: It is the stop on what does not give a correct meaning, and that is due to its strong attachment to what follows in grammar, and in meaning.

It would be نبيح (repulsive) if one stopped on the adjective without the noun, such as in:

(This is) a mention * of the mercy of your Lord

lt would also be نبية (repulsive) if one stopped on the verb without the subject, as in:

Said * Allah: "I am going to send it down unto you."

There are many examples of these. الوقسف القبسيح is not limited to just these categories. Any time the phrase is incomplete in grammar and meaning it is قبسيح (repulsive). Some other examples follow:

All the praises * be to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists).

And (remember) the Day when We shall roll up* the heavens like a scroll rolled up for books.

And (remember) when We appointed for Mûsâ (Moses) forty* nights

There are degrees of repulsiveness in وثنت قبيح, where one stop can be more repulsive (أثبع) than another place.

Stopping on a phrase with no meaning

1. Stopping on a word signifying a meaning other than what Allah, the Perfect wants:

It is only those who listen (to the Message) whom will respond (benefit from it), and the dead (disbelievers) *. Allâh will raise them up, then to Him they will be returned (for their recompense).

2. Stopping on a word signifying the opposite of what Allah سيحانه, wants:

O you who believe! Approach not As-Salát (the prayer)* when you are drunken

We have not sent you * (O Muhammad (peace and blessings of Allah upon him)) as a Hafiz (watcher, protector) over them (i.e. to take care of their deeds and to recompense them).

These stops obviously corrupt the meaning. It is then necessary for those whose breath cuts off at these places to go back one or two words so that phrase is joined together into the intended meaning.

3. Stopping on a place that signifies that which is not a suitable description of The Exalted, or that which contradicts our creed (note the asterisks for places that it is not appropriate to stop):

Verily, Allah is not ashamed * to set forth a parable even of a mosquito

So the disbeliever was overwhelmed [by astonishment], And Allâh * guides not the wrongdoing people.

For those who believe not in the Hereafter is an evil description, and for Allâh * is the highest description.

4. Stopping on a negative and the exception to it follows:

So know (O Muhammad) there is no deity * but Allâh

And I (Allâh) created not the jinn and mankind * except that they should worship Me (Alone).

One must be very careful not to stop on these kinds of stops, especially the last two categories.

5. وقف التُعْسَف (the arbitrary stop) follows the وقف التُعْسَف. Some reciters stop on their own whims without following the meaning and grammatical make-up of the verse:

Pardon us and grant us Forgiveness. Have mercy on us. You * are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."

He will say: "Glory be to You! It was not for me to say what I had no* right (to say).

حُكُمُهِ: لا يَحُوزُ للقارئ تعَمَّد الْوَقْف عَلَى شَيْءٍ مِن هَذِه الوقوف وَمَا شَاكُلُهَا إِلاَّ لَضَرُّورَةٍ كَضِيق نَفَــــــــِ أُو عُطاسِ أَو نَسْيَان

<u>Its rule</u> (الرقف القبيح): These stops and those similar to them are not allowed intentionally, except when compelled such as in shortness of breath, sneezing, or forgetting.

After the state that compelled the stop has elapsed, the reader then must repeat one, two, or more words, as necessary to convey the correct and sound meaning. Sheikh Ibn Al-Jazaree pointed this out in his work: مُطُومَة: الْمُقَدِّمَة فِيما يُحب على قَارِئُ القُرِآنَ أَنْ يَعْلَمُهُ عَلَيْهِ

وغيرُ مَا تُمَّ قبيحٌ وَلَهُ الْوَقْفُ مُضْطَوًّا وَيُبَدَّا قَبُلَهُ

he Required Stop 2 الْوَقْف اللاَّزِم The Required Stop

هو الوقَّفُ عَلَى كَلِمَةِ تَبَيِّنُ الْمَعْنَى وَلا يُفْهِمُ هَذَا الْمَعَنَى بِلُونِ هَذَا الوقفِ. وقد يُسمَّى بالوقف الواجب, ويُلْحق بالوقف الكافي.

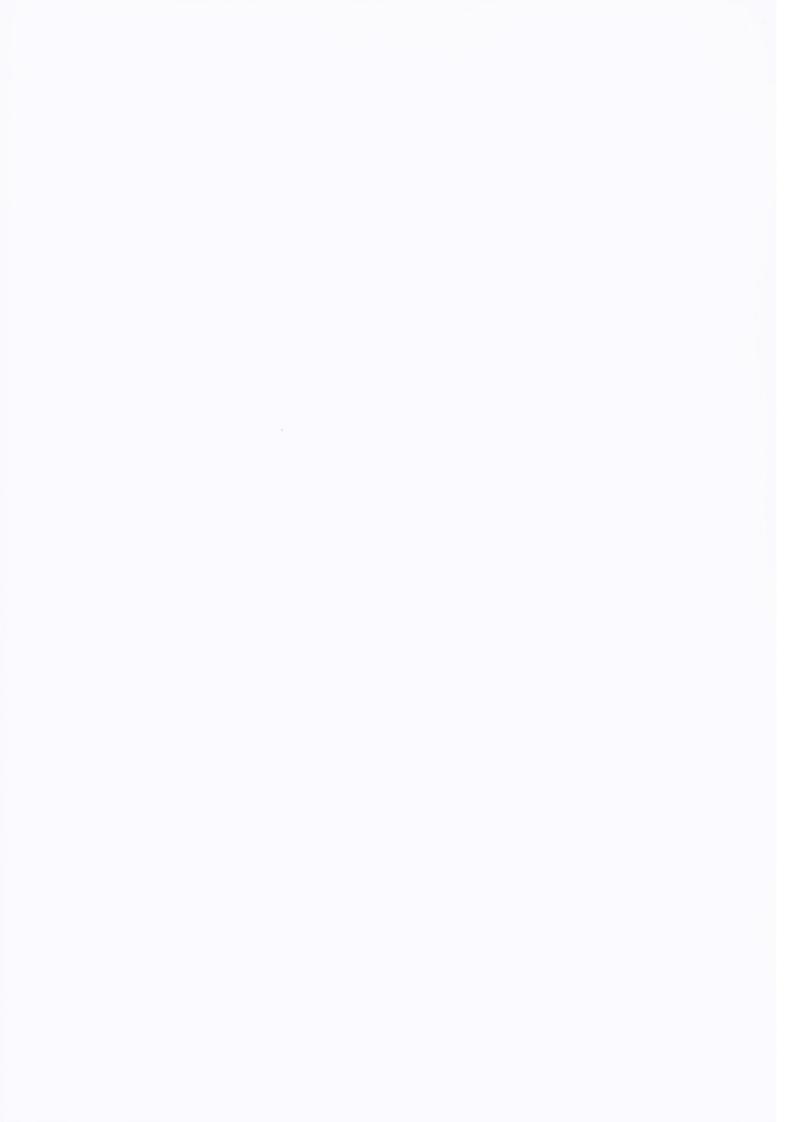
It is the stop on a word which explains the meaning, and this meaning would not be understood without this stop. It is also called the required stop and it follows the الرَّفَفُ الْكَافِي

أبر نب Some modern tajweed books add a sub category to both the complete and sufficient stop called الرائب Some modern tajweed books add a sub category to both the complete and sufficient stop called الرائب or المائلة على المائلة على

Stop signs in the Medinah Complex printing of the Qur'an

There are different printings of the Qur'an and scholars of each different printing have determined when and where to put a sign for stopping, with different signs having different meanings. The following signs are found in the Medinah Printing Complex copy of the Qur'an:

Symbol	Meaning	Example
3	This means it is allowed to stop on this word. The letter جنب stands for جائر.	﴿ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ ﴾
<u>ص</u> ل	This stop indicator means it is allowed to stop, but continuing is better. The letters ک من اولی mean الْوَصَال أولی mean منگ	﴿ وَعَلَىٰ أَبْصَرِهِمْ غِشَنوَةٌ ﴾
遊	In this case the indicator means that is allowed to stop, and that it is better to stop. The letters: ق ل are pronounced يَلَي and mean	﴿ وَهُو ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ﴾
,*	This indicator shows that that is required to stop and that not stopping on this word could change the intended meaning of Allah's words.	﴿ فَلَا يَحُزُنكَ قَوْلُهُمْ ﴾
У	The word 1/2 is used as an indicator either not to stop, or not to stop on the marked word and start on the following word. Sometimes stopping on the word marked this way is allowed, but starting on the next word is not.	﴿ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ ﴾





The Start



The Start الابتداء

The start in the perception of scholars of recitation refers to resumation of recitation after cutting off recitation or stopping. The start is only by choice in contrast to the stop, which may be by choice or compulsion. For that reason it is demanded of the reader when beginning, that he/she start his/her recitation with an independent phrase that conveys the intended meaning, not attached to that which precedes it grammatically.

Its rule: It is allowed to begin with what comes after a complete or sufficient stop under any circumstances, and allowed to start with that which comes after a good stop, only if it is the end of an aayah.

Note: This is only after a وقسف and NOT after قطسع (stopping and cutting off recitation).

The start can be divided into two types:

- 1. الابتداء الحالز The allowed start
- 2. الابتداء القبيح) The start that is not allowed الابتداء غير الجائز

The Allowed Start الابتداء الجائز

: هُـــو الاَبْنـــناء بكـــلام مُــــئقال المغــنى ويُـــين مغـّـنى أَرَادَهُ اللهُ تعــالى ولا يُحالفـــه تعريفـــه <u>Its Definition</u>: It is starting with an independent meaningful phrase that makes clear the connotation that Allah desires, and does not contradict it.

All starts after a وقت تام (complete stop) or وقت تام (sufficient stop) are allowed, but starts after وقت تام (cutting off recitation) should only be after a وقف تام Starting after a وقف تام is allowed only if the start is the beginning of an aayah and this حسن can only be after a وقف never after وقف never after

الابتداء علم " (complete start) and الابتداء الم " (وقف نام after a الابتداء علم " (وقف نام after a الابتداء علم " (complete start) and البتداء على " (good start) (good start) البتداء عسن وقف حسن وقف حسن after a " البتداء عسن " (good start) (good start) الابتداء الحسن " is only allowed at the beginning of an aayah which follows الوقف الحسن that was at the end of the preceeding ayaah.

The Start that is not allowed الابتداء غير الجائز

Its Definition: It is the start that cancels out the intended meaning, or corrupts it, or changes it.

can in this case run from أقسبح أفسبح (repulsive start) is beginning with that which is attached to what preceded it grammatically and in meaning. An التعداء أقسبح would be when starting with a word that leads to a meaning other than that Allah. The Exalted, wants, or a meaning that is in disagreement with our creed. Purposely starting in one of these places is sinful. Examples of this are as follows:

And they say: Allah has begotten a son

Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!"

And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones."

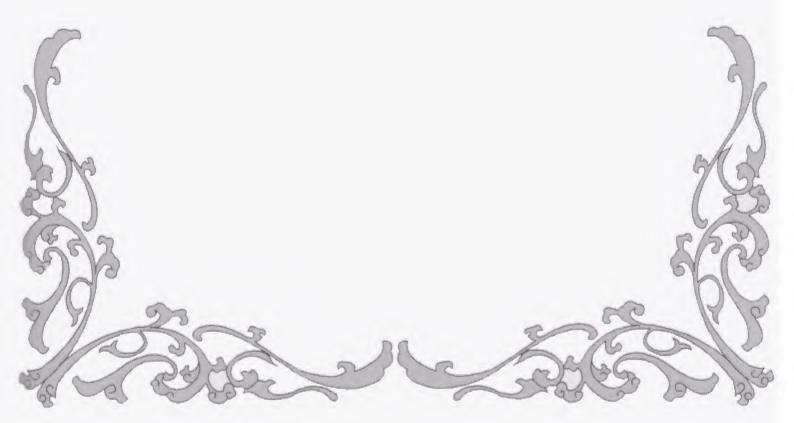
A stop may be حسن and starting on what follows فبسيح or repulsive, if it ruins the intended meaning. An example of this is found in aayah 1 of

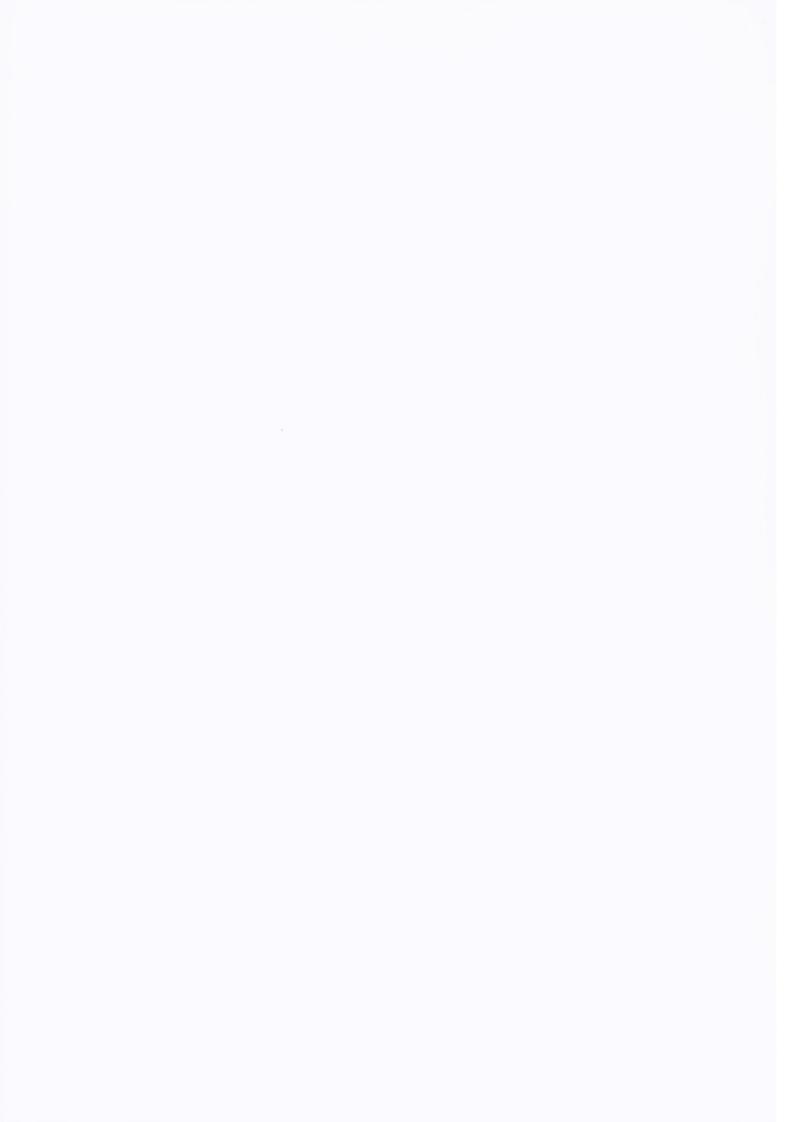
A reader stopping on the word وَنَفَ حَسَى would be stopping on a وَنَفُ حَسَى; but starting with what follows السَّمَ أَن تُوَّمِئُواُ is a السَّمَ السَّمَ (repulsive start). The meaning would then be that of a warning, stating be careful <u>not</u> to believe in Allah. Obviously this is a very bad start indeed.



The Cut Off

القطع





The Cut Off الْقطع

الإبانة والإزالة lts linguistic definition: The separation, to put an end to something. تعريفه لغة: الإبانة والإزالة الإبانة والإنتهاء والإنتهاء والانتهاء منها الغراء قو والانتهاء منها العريفه اصطلاحًا: قطعُ الغرَاء قو والانتهاء منها ending it.

With the cut off, the reader changes to a different state outside the state of recitation. The خطع can only be at the end of an aayah, in difference to the which can be at the end of an aayah, or in the middle of an aayah. If the reader returns to reciting the Qur'an after cutting off, then he/she should start with also. If the reader is starting in the middle of a surah, he/she has the choice of adding the basmalah after the معادلة or not. Care should be given when cutting off the recitation so that the cut off is on an aayah giving full correct meaning. The reader should not tie himself/herself down to stopping on the end of a juz' or at a — (half juz' mark), or at the end of a juz', nor that he/she start his recitation at the beginning of one of these sections. Many times the end of these sections is very much attached to what follows it, and it is inappropriate to cut off the recitation at these points. A few examples follow of the ends of معادلة والعدادة المعادلة المعادلة

﴿ ذَالِكَ لِيَعْلَمَ أَنَى لَمْ أَخُنَهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَاآبِنِينَ • وَمَآ أُبَرِّئُ نَفْسِى ۚ إِنَّ ٱلنَّفْسَ لأَمَّارَةٌ بِٱلسُّوءِ إِلَّا مَا رَحِمَ رَيِّي ۚ إِنَّ رَتِي عَفُورٌ رَّحِيمٌ ﴿ فَا رَحِمَ رَيِّي ۚ إِنَّ رَتِي عَفُورٌ رَّحِيمٌ ﴾ [يوسف: 52-53]

[Then said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence. And, verily! Allâh guides not the plot of the betrayers." " "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

﴿ وَلَا عَلَى ٱلَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَخْمِلُكُمْ عَلَيْكُمْ عَلَيْكِ تَوْلُوا عَلَى ٱلَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا يُنفِقُونَ عَلَيْهِ تَوَلُّواْ وَأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجَدُواْ مَا يُنفِقُونَ عَلَى عَلَيْهِ تَفْيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجَدُواْ مَا يُنفِقُونَ عَلَى اللهِ عَلَى ٱلَّذِينَ يَسْتَغَذِنُونَكَ وَهُمْ أَغْنِيَآ أَنَهُ ﴾ [التوبة: 92-93]

Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd)." The ground (of complaint) is only against those who are rich, and yet ask exemption.

﴿ أَيِنَكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ

﴿ أَيِنَكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ فَي اللهِ فَمَا كَانَ جَوَابَ قَوْمِهِ ۚ إِلَّا أَن قَالُواْ أَخْرِجُواْ ءَالَ لُوطٍ مِن قَرْيَتِكُمْ ۗ إِنَّهُمْ أُناسٌ يَتَطَهَّرُونَ فَي ﴾ [النمل: 55-55]

"Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly." * There was no other answer given by his people except that they said: "Drive out the family of Lut (Lot) from your city. Verily, these are men who want to be clean and pure!"

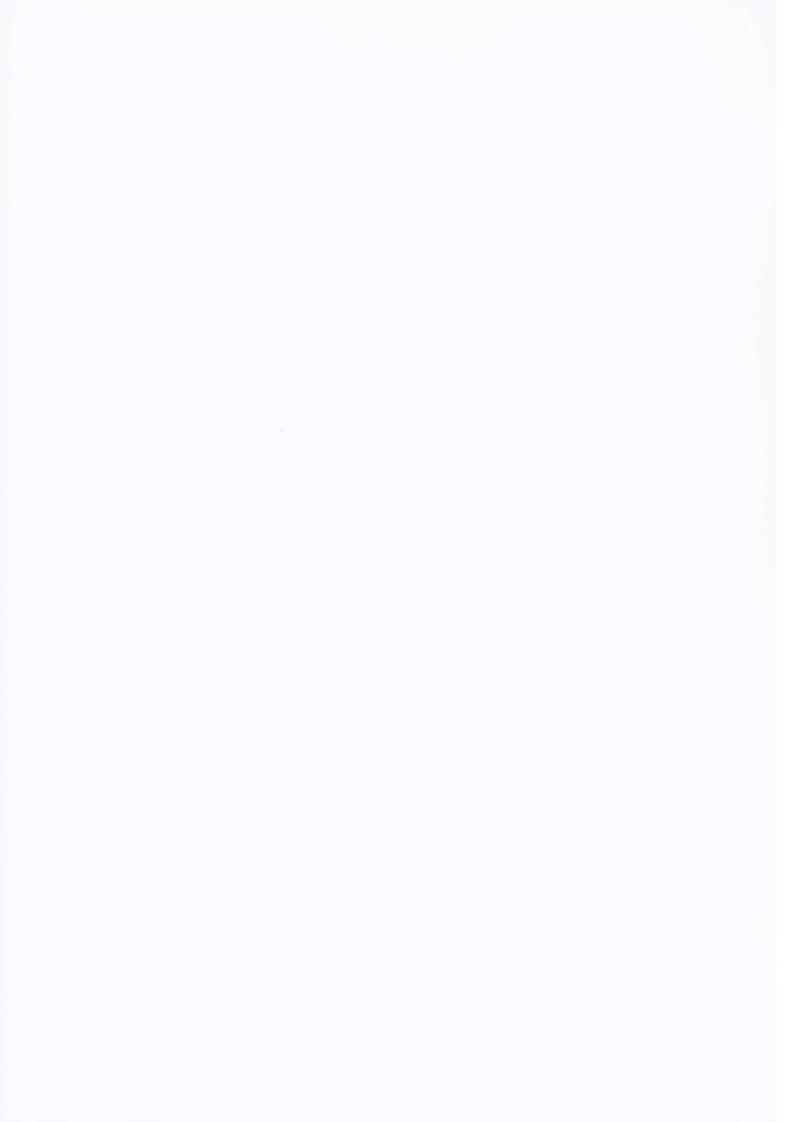
It is therefore not appropriate to cut off the reading at these points, or to begin the subsequent reading with what follows. The division of the Qur'an into ajzaa' and other sections is not part of the revelation, rather it was done by independent judgment.



The Breathless Pause

السكرت





The Breathless pause السكت

Its language definition: Forbiddance : المنع تعريفه في اللغة

Its applied definition: Cutting off the sound on a Qur'anic letter for a time without taking a breath, usually with the intent of returning to the recitation.

سكت has a حفص عن عاصم من طريق الشاطبية has a

It has been related that حَفْص عَن عَاصِم مِسن السَشَّاطِيَّة would stop gently without breathing while in the state of continuing his recitation in four places of the revelation.

المحكث when منكت <u>Its rule:</u> It is required to read these four places with a منكت when continuing reading in the recitation of Hafs 'an 'Aasim by the way of Ash-Shatibiyyah.

الله read with a عَنْ on the أله substituted in place of the tanween in the word الكه منه read with a عَوْجًا , when joining the first aayah with the next one, then would read ﴿ قَيْمًا ﴾. This doesn't mean that it is not allowed to stop on the word ﴿ عَوْجًا ﴾ since it is the end of an aayah:

2. There is also a عند after the word ﴿ مَرْقَدِنَا ﴾, in surah عند aayah 52, then the reading continues with the next phrase: ﴿ هَادُ ا مَا وَعَدَ ٱلرَّحْمَانُ ﴾. It is allowed to stop on the word ﴿ مَرْقَدِنَا ﴾ then there obviously would be no عند:

in کت also reads the word مَن ﴾, with a نفس مِن طَرِيق الشَّاطِيَّة , with a عند in aayah 27 of surah القيامة, then he continues with the word ﴿ رَاقَ ﴾ There is إطهار of the

3. وظهار with ﴿ بَالْ ﴾ with وظهار of the word ﴿ مَالَ الشَّاطِيَّةِ على من طَرِيق الشَّاطِيَّة والمثالثِيَّة المثالثِيَّة الله والمثالثِين الشَّاطِيَّة الله المثالثِين of the المطفقين prevents the المطفقين in aayah 14 of surah المطفقين He then recites the next word ﴿ وَالْ الله وَالْنَ ﴾

NOTE: These four size are required when reading these words in continuum with what follows, when reciting by the Shatabiyyah way of Hafs.

There are also حسكتات جسائزة (allowed breathless pauses) in two different places in the Qur'an. This means there is more than one allowed way of reading in these places.

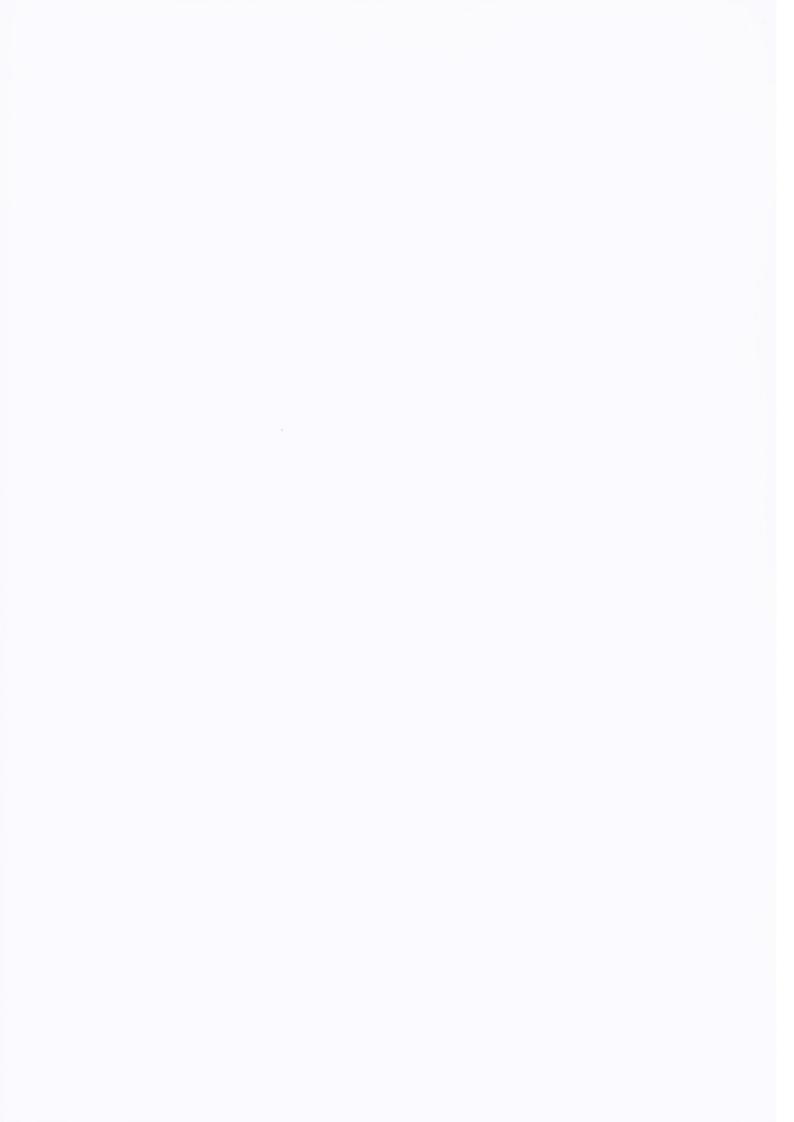
The first allowed سكت is between the end of surah الأنفسال, and the beginning of surah
 التُوبة

The allowed حَلِيم ﴾ then the recitation continues ﴿ عَلِيم ﴾ then the recitation continues with ﴿ مَرْ اَءَةٌ مِن ٱللَّهِ وَرَسُولِهِ مَ ﴾.

2. The second allowed مَا لِيَه ﴾, in aayah 28 of surah اخافَــة when reading in continuation with the next aayah.

We previously studied that there is another allowed way of reading, when joining these two aayaat, that is: عدم السكت مع إدغام الهساء في الهساء. Both of theses two ways of joining these two aayaat are allowable.

NOTE: There is a small سكت above the words indicating the place of سكت in the Glorious Qur'an.

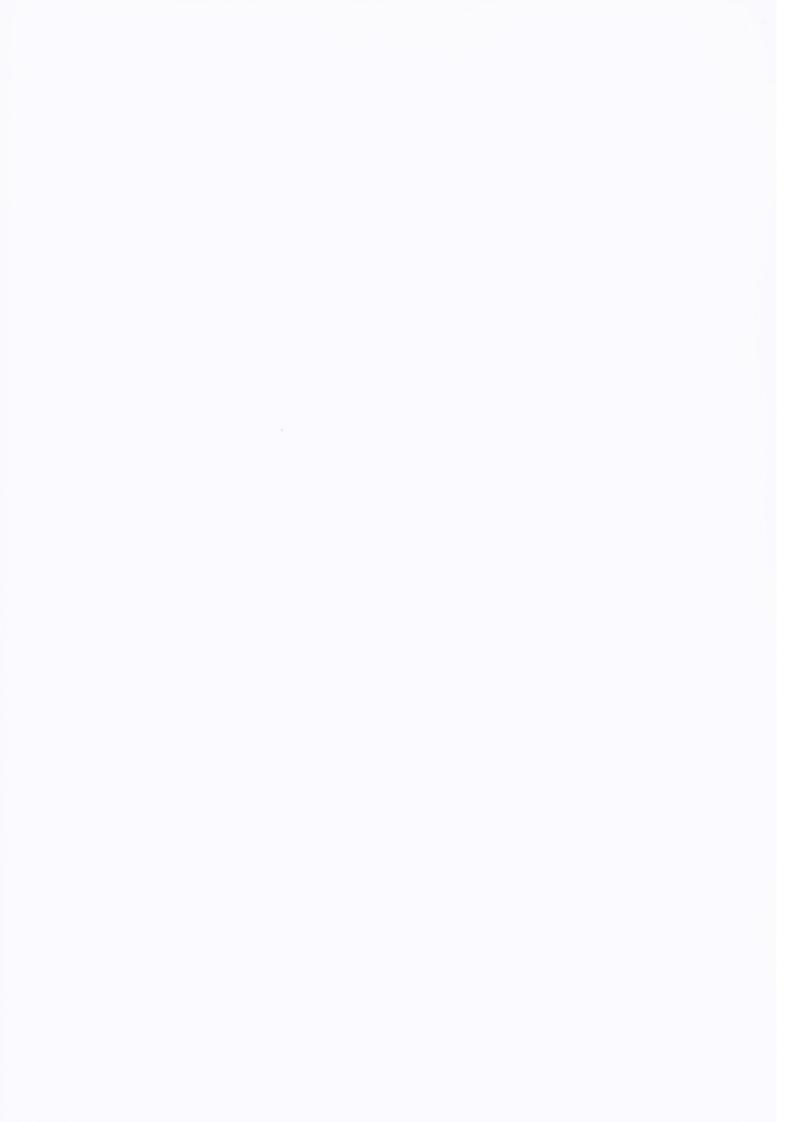




Stopping on the Ends of Words

الوقف على أواخر الكلم





Stopping on the Ends of Words الوقف على أواخر الكلم

The ends of words are classified as صحیح (strong) or المعنى (weak). When the end of a word is be classified as صحیح (strong), this means the last letter is not an واو or a واو or a واد الله الوصل والوقف (sukoon when continuing or stopping), such as in stopping on the last word in this aayah: منحوك وعوض علیه السكون في الوقف or can be وَأَمّا بِنِعْمَةٍ رَبِكَ فَحَدِثَ فَ (weak). (voweled and the sukoon is incidental or temporary when stopping, as in) مُعْتَل means the last letter is an واو or a واو or a واو or a واو or a واو or the sukoon two words of the aayah:

الوَقْفُ عَلَى الْكَلِمَةِ الصَّحِيحة الآخر The Stop on a Word With a Strong Ending.

either have a sukoon in both states of وَنَفُ وَوَصُلُ or can have a incidental or conditional sukoon when stopping and voweled when continuing. If the end of the word has a sukoon, the stop can only be with a sukoon, as in فَكَبُرُ فُونَا لُلُوفَ عَلَيْهِ السُّكُونَ لُلُوفَ عَلَى السُّكُونَ لِلْوَقِي السُّكُونَ لِلْوَقِي السُّكُونَ لُلُوفَ عَلَى السُّكُونَ لِلْمُ عَلَى السُّكُونَ لِلْمُ عَلَى السُّكُونَ لُلُوفَ عَلَى السُّكُونَ لُلُوفَ عَلَى السُّكُونَ لُلُوفَ عَلَى السُّلِي السُّلِي

- (the pure, unmixed sukoon) السكون المخض
- الرَّوْم (giving only 1/3 of a vowel count)-to be discussed shortly
- 3. الإشمام (a dhammah of the two lips, with no sound)-to be discussed shortly
- (deletion) الْحَدُّف 4.
- וליגול (substitution)

and What is Allowed With it الرَّوْم Stopping with الْوَقْف بالرُّوم وما يَجُوز فيه

The linguistic definition of الروم لغة:

Its applied definition: It is weakening of the sound when stopping on a dhammah or a kasrah so that most of its sound disappears.

The scholars have determined that the weakening of the sound with a vowel in السروء, is such that it diminishes until it reaches only <u>one third</u> of a full vowel count. More is removed from the vowel than remains when reciting with the روم. The sound is weakened due to the shortening of its time and the lowering of the volume of the recitation. The listener close by can hear it, even if blind.

مضموم and الروم of conjugated words; and on the مخرور and مخرور and مخرور and مخرور and مخرور and مخرور of non-conjugated words. It does not matter if the letter stopped on is مُحْمَد (without a shaddah), or مُحْمَد (a hamzah) or not, مُنْسَوَّن , has a tanween) or not. If there is a tanween it must not be:

- انسوب (must not have a fathah- نصوب).
- اسم مقتصور (a word with a tanween ending with alif magsoora, as in هسدًى
 The tanween in both of these cases is changed into an alif when stopping.

cannot be in a word ending with a fathah (نَنْحَة), regardless whether it is a conjugated word ending with a fathah (نَنْحَة) or a fixed fathah (نَنْحَة).

The reason for this is due to the lightness of the fathah (نحف) as well as its covertness. If some of it were emitted with a روم, all of it would be emitted. The فحت does not accept division; and this is in contrast to the ضحة and كسرة Imam Ash-Shatibee in his prose: in the following way. روم described the جرِّزُ الأماني وَوَجُهُ التُّهَانِ

ورومك إسماغ المحرك وأقفأ

the vowel when stopping

And your "rawm" is listening to With a hidden sound every close one {can hear}

الروم Considerations when stopping with

The rules for the letters and lengthenings are the same as when continuing reading.

The soft lengthening مَدُ اللَّينِ 1

مد اللين that is preceded with a برف لين that is preceded with a روم the word with a مد اللين is recited with a "مذًا ما", just as when continuing the recitation.

تفجيم وترقيق at the end of a word with a رُوم , there is observance of on the راء on the كسسرة as would be observed when continuing the recitation. If there is a تفخيم و there would be راء on the ضمة or a فتح and if there was a بُرُقِيق

Examples:

of the وَالْفَجْرِ ﴾ when stopping وَوْنِين of the وَالْفَجْرِ ﴾ when continuing کسرة because they have a کسرة

These words have صمة of the راء when stopping with مروم due to the صمة pronounced when continuing.

Stopping on the Ends of Words الوقف على أو اخر الكلم

3. القلقلة The Qalqalah

If the last letter of the word that is to be stopped on with فلقلة letter, the فلقلة would not be apparent.

The conditional sukoon lengthening الْمَد العارض للسُّكون 4.

When stopping with a روء only two counts can be used, exactly like when continuing (الْمَدُ الْطُبِيعي).

and What is Allowed إشمام and What is Allowed الوقف بالإشمام وما يجوز فيه With It

تُعْرِيف الإشمام: هُوَ عِبَارَة عَن ضَم الشَّفتين كَهِيَّتِهما عِندَ النُّطْقِ بالضَّمَّة مِن غَيْر صَوْت بُعَيْد تُسْكِين الْحَرْف الْمُضَمُّوهِ، إِشَارُة إِلَى أَنَّ أُصَلَّه الضُّمِّ.

The definition of the : It is an expression of circling the two lips as they are shaped when pronouncing a dhammah, with no sound, a little bit after putting a sukoon on the letter that has a dhammah, indicating that its original vowel is a dhamm.

It is necessary that there be a space left between the two lips when executing the alignment. It is important that the الشبعاء be after making a sukoon on the last letter, without relaxation. is seen visually الأشمام إشمام only and no سكون مخض is seen visually and not heard audibly, which is why only one endowed with eyesight can perceive it. This is the opposite of السروة which is heard, but has nothing to do with vision. The allowed after a مرفسوع of a conjugated word, and a مرفسوع of a non-conjugated word, excluding all other vowels. It is only suitable for words that end in a ضمة, since it consists of making a ------ of the two lips. Imam Ash-Shaatibee, may Allah be Merciful to him, as: منز الشَّاطية in his prose, commingly known as إشاء as:

لِسُكُمُ لا صَوَاتُ هُمَاكَ فَيَصَحَالاً

و الأشمام إطَّاقُ الشَّفاه تعند ما

And the ishmam is closing the Making sukoon without a sound lip shortly after

here even weak

المقابعة :as follows in his prose إشعام and إشعام as follows in his prose

إلا إِذَا رُمْتَ فَيَغْضُ الْحَرَكَةُ

إشارةً بالضَّمُّ فِي رَفْعِ وَضَمُّ

And beware (حاذر) of stopping with a vowel

or a nasb¹ and فتحة or a nasb¹ and

وَحَاذِرِ الْوَقِفِ بِكُلِّ الْحَرِّكَةُ

إلا يفتح أو ينصب وأشم

Except if you made a روم then part of a vowel

By indicating a ضمة with raf'a منم and

الوقف بالسّكون الْمَحْض وما يجوز فيه Stopping with a pure sukoon, and what is allowed with it

The sukoon is tantamount to removing the vowel on the letter that is being stopped on. والمنطقة can be defined as: الختاف عن الرّوه والإنشقاء meaning: clearly void or free from الحرّه and الرّوه الإنشقاء and الرّوه المنطقة المنطق

can be on all السُّكُونَ الْمَخْضُ can be on all السُّكُونَ الْمَخْضُ (conjugated words), and on the السُّكُونَ الْمَخْضُ of مِنْصُوبِ ومَخُرُورِ والنَّغُتُوحِ (non-conjugated words). It can be on a word that ends with a تَسَدَّة or without, and ends with a tanween, or not, but cannot be on a word that ends with a tanween that has a fath), as in ﴿ حُوبًا كَبِيرًا ﴾.

As previously stated الستكون المتكون المعلم is not allowed when the word stops with an alif, a wow, or a ya'. These are not ساكن صحيح

Note: The word nash generally but not always refers to a conjugated word ending with a fathah. The word raffa, also generally, but not always refers to conjugated a word ending with a dhammah.

That which can be ما يوقف عليه بالسُّكُون المَحْض فقط وَلا يَجُوز فيه روم ولا إشمام stopped only on with a pure sukoon, and ورم and اشمام are not permitted

1. ما كان آجرهٔ ساكنًا في الوصسل والوقسف That which has a sukoon on the end of the word when continuing and when stopping, as in:

2. عارض الـــشكل Conditional vowelization. That which is voweled when continuing with a presented vowel to eliminate the meeting of two non-voweled letters, as in:

and ﴿ حِينَهِنْهِ ﴾ (conditional or incidental vowels) are the words ﴿ عَارض الشكل and ﴿ يَوْمِينٍ ﴾ because the kasrah on the ذال is presented. The إشمام are forbidden from the presented vowel in general because its origin was a sukoon.

3. النَّصِةِ غيرِ النَّوَنَ أَوْ كَانَ مَعْتُوحُكَا بِالنَّصِي غِي غيرِ النَّوَنَ أَوْ كَانَ مَغْتُوحُكا . That which has a fathah (فُحُكَةً) on it a congugated or permanent (not incidental) fathah (فُحُكَةً), but not with a tanween. Examples:

4. التأنيث وهي قسمال The female هاء which has two divisions:

a. المربوطة This is exemplified ماء مربوطة This is exemplified ألم معنورة المربوطة A division that was written with معنورة المحرب معنورة المربوطة All agree that these words have سكون معنور معنورة المحرب معنورة المحرب معنورة المحرب ا

b. المسكون المستوطة A division that was written with an open على A division, according to السكون المستوطة, can be stopped on three possible ways: السكون المستوطة والإشاء والرواء والإشاء والرواء والإشاء والرواء والإشاء والمستود والم

(هاه The pronoun or possesive pronoun) هاء الضمير .5

The pronoun على which is found only at the end of words can be stopped with an absolute sukoon, and all are agreement with this. There is a difference of opinion as to whether it can be stopped with الرحاء and الرحاء There are three schools of thought concerning this:

a. المُدُهِ الأول The first school of thought: المُدُهِ الأول The first school of thought: المُدُهِ الأول The first school of thought: المُدُهِ الأول as a gauge because of the similarity between it and the مساء السعيم when stopping. b. حَرَازَ الرَّوْءُ وَالإشماء تَبِعًا لِحَرَى الْهَاءِ عِنْدَ الْهَاء عِنْدُ The second school of thought: المُدُهِ الثّاني Allowance of وم and المُدُهِ الثّالث The third school of thought: المُدُهِ الثّالث The third school of thought: المُدُهِ الثّالث The third school of thought: الله المُدُهِ الثّالث The third school of thought: It is divided into sections, and according

to Imam ابن الحَسزري, it is the most correct school of thought. This school of thought is called ابن الحَسزري. There is forbiddance of وم and واشام in four states, and allowance of them in all other states, which in Arabic is: مَنْعَ الرُّومُ والإشْمَامُ فَيْهَا فِي أَرْبُعَ صُورً وَجُوازِهَا فَيْهَا عَدَاها فِيهَا فِي أَرْبُعُ صُورً وَجُوازِها فِيها عِداها

These four states that forbid الروم والإشمام in this school of thought are:

- ماء saakinah occurs before a ياء When a ياء في النبية سواء كانت مدّية أو لينية (1) بهاء في النبية (1) بهاء في النبية (1) whether it is a ياء مدّية or ياء لينية or ياء لينية vhether it is a باء مدّية such as in:
- saakinah occurs واو When a أن يَقع قبلها واو ساكنة ويستوي في ذلك الواو المدية أو اللبنية (2) before the واو with no difference being made to whether the واو مدية saakinah is a واو مدية or هذه as in: ﴿ فَلَمَّا رَأُوهُ ﴾ ﴿ حَرِقُوهُ ﴾ as in: واو لينية or
- 3) أن يقع قبلها كسرة When a kasrah precedes it: ﴿ حَقَّ قَدْرِهِ مَ ﴾.
- 4) أَن يَعْمَ فَلْتُهُ ﴿ When a dhammah precedes it ﴿ إِن كُنتُ فَلْهَا ضَمَّة

There then remains in this school of thought after the four previous forbidding states, three states that permit in them stopping on the إشاع and ورم with إشاع and إشاع and إشاع and إشاع المصادية . in addition to the complete sukoon. They are:

- 1) اَن يَكُونَ قِبَلَ الْهَاءِ أَلِفَ مَكَيَّةُ When a lengthened alif occurs before the الله مَكَيَّةُ وَاللهُ اللهُ ا
- 2) الله عَلِمْتَهُو ﴿ precedes it: ﴿ فَقَدْ عَلِمْتَهُو ﴾ When a fathah (نَّحَة)
- 3) أَن يَعْع قِبَلَهَا سَاكِن صَحِيع When a true sukoon precedes it: ﴿ فَلْيَصُمْهُ ﴾

Stopping on the Ends of Words الوقف على أواخر الكلم

It is to be noted that the هاء الضمير is never conjugated, and is fixed with either a ضمة or a صمة . The حسم can be stopped on with روم and إشام in the three previously discussed allowable states, according to its vowel when continuing. If it has a ضمة , then it can be stopped on with a complete sukoon, or with ضمة it is allowed to stop on it with مروم or with a complete sukoon only.

هاء Stopping on the pronoun الوقف على هاء الضمير

مذهب التفصيل

The divisional school of thought

مَنع الرَّوِهِ والإشماء فيها في أرَّنع صُور There is وحوارها فيما عداها

forbiddance of e.e. and elimin four states, and allowance of them in all other states.

جواز الروم	منع الووم
والإشمام	والإشمام
Allowance	Forbiddance
الروم اه	الروم of
والإشمام	والإشمام
أليا يكتمان فلمن العالم	ألا يقع قبل أنهاه به
When	ساکة مواه کالت
a lengthened	نگو از یک
alif occurs before the	أن يقع فنلها واد
2.04	ماكنة ويستري ل
	ولك ياو الماية أ
أد غع قبها فتحة	- When a
When a	saakinah
fathah (****)	accurs before
precedes it	the .u. with
أأر يقار قنها ساكن	no difference
_	being made
When a	to whether it
true sukoon precedes и.	is a war a gor
	3-15
	أن يقع قبلها كسرة
	When a
	kasrah
	precedes it.
	ألذيقع فلتها مبلله
Depending on	When a
vowel of au	dhammah
^	precedes it.

مذهب الْجَواز The allowed school of

thought

حواز الروم والإشمام إلى حانب السكون المحض

Allowance of روم and الشمام addition to a pure sukeon.

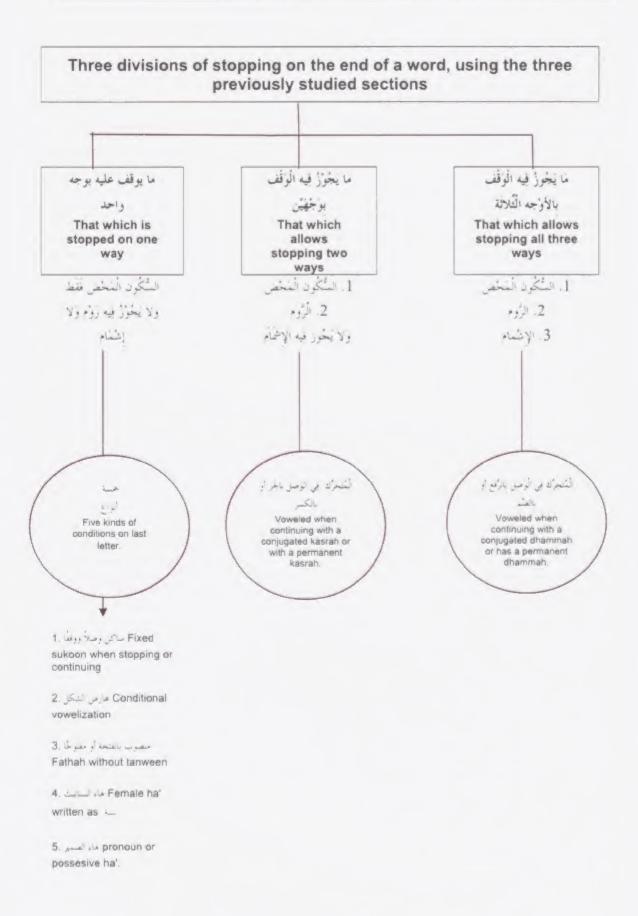
مذهب المنع The forbidding school of thought

منع الروم والإشمام مطلقًا والوقف بالسكون المحض فقط Forbiddance of مروم and stopping is only with a pure sukoon.

مكسورة

لمكون اقطى 1 المكود الخص

اروه 2. اوره الإخار



Stopping with Deletion الوقف بالْحَذُف

Stopping with deletion can be in three places.

- 1. التَّدُونِ مِنَ الْمَرْنُوعُ وَالْمُرُورِ The dhammah and kasrah tanween. The نون سِمَاكِمَة والمُحُرور of the tanween is deleted. This is exemplified in the words of Allah the Exalted:
 ﴿ إِنَّهُ وَ لَقُرْءَانٌ كَرِيمٌ ﴿ ﴾
- 2. مساء السمتين of صلة The lengthening of the vowel of هاء الصّبير is deleted when stopping whether the lengthening was a واله or a على An example is when stopping on the end of aayah 7 below:

Stopping with Substitution الوقف بالإبدال

There are two cases of stopping with Judy. The first case consists of the following three types of tanween.

التنوين في الاست المنصوب The tanween with a fathah (فتحت), regardless if the alif is written with it or not, as in:

2. التُتُوين فِي الاسْم المَصُور مُطْلَقُ. The tanween in all alif magsoora, no matter what their conjugation, since they are all written with a fathah (فنحة). Examples can be found in the following aayaat:

إذاً" المتورن " (أله المتورن " Stopping on the word of "إذاً" المتورن " (أله المتورن " المتورن

The tanween is changed into an alif in all three of these types expalined above. Similar to these is the نون التركيد الحفيفة (light emphasized noon) in two places in the Qur'an, aayah 32 in surah Yusuf: ﴿ وَلَيَكُونَا مِنَ ٱلصَّغِرِينَ ﴿ مَنَ الصَّغِرِينَ ﴿ مَا and aayah 15 in surah Al-'Alaq ﴿ وَلَيَكُونَا مِنَ السَفَعًا بِالنَّاصِيَةِ ﴿ وَلَيَكُونَا مَن اللهِ اللهُ ال

The second case

This case consists of هاء التأنيسة that is at the end of a singular noun. المبدل هذه التاءُ هَاءُ عِندَ الوقف is changed into a المبدل هذه التاءُ هَاءُ عِندَ الوقف when stopping. Examples are in the following:

If the noun ending with the هاء التأليث has a tanween, as in ﴿ نَارُحَا مِيَكُ ﴾, the tanween is deleted when stopping and the الله is changed into a هاء and the word is stopped with a

Application of stopping on the ends of words

We now can apply the different ways of stopping on one word in recitation.

- ❖ If we stop on the word الشَّمَاءُ, it can be stopped on in the following ways:
- مد عارض للسكون and/or مد عارض with سكون with مد واحب متصل with سكون محض.
 د مد بسبين (مد بسبين taking in to account the lesson on).
- will be only four or five counts since ووم is as when continuing.
- with مد واجب منصل with مد عسارض للسسكون and/or مد واجب منصل 4, 5, or 6 counts (refer to the two reasons for one medd lesson in part one).
- he following are the possible ways of عُلَّا عُوهُ ﴾ the following are the possible ways of stopping:

1. مَذْهُبِ المنع The forbidding school of thought

الرقف بالسكون المحض فقط مع ثلاثة أوجه للعارض للسكون Stopping with only a pure sukoon and the three ways of عارض سكون (2,4,6).

The allowed school of thought مذهب الجواز

with the three different possible الإشمام مع ثلاثة أوجه للعسارض السسكول with the three different possible vowel count lengthenings of مذ عارض سكون.

الرَّوم Two counts only stopping with الرُّوم مع القصر

التفصيل The divisional school of thought

Stopping with a pure sukoon and three الوقف بالسكون المحص مع ثلاثة أوجه للعسارض السسكون Stopping with a pure sukoon and three different allowed counts of عارض سكون There is prohibition of واو since a الإشمام and الروم preceded the بهاء الضمير,

The stealing الاختلاس

The definition of the stealing: It is a slight quickening when pronouncing the "mukhtalas" [letter being pronounced with partial stealing of the vowel] with a lowering of the voice in comparison to the surrounding letters.

It is also called الإحقاء (hiding) by scholars. The scholars have determined that what remains of the vowel is two-thirds, and one-third has been removed. The stealing, (الاحتلاس), is not considered part of the stopping on the ends of words, but is placed here so that a comparison between it and ألوه can be done in a timely manner. Both ألوه and الأحسنالاس share the characteristic of dividing the vowel, meaning removal of part of it, and leaving the other part of it. The following table summarizes the differences between the part of it.

الاختلاس	الروم
يُؤتِي فيه بِثُلْثِي الْحَرَّكَة الثَّابِت فيه أكْثر مِن الذَّاهِب مِن الحَرَّكَة	يُؤيِّي فِيه بِثلث الحركة الذاهب مِن الْحَرَّكَة أَكْثَر مِن الثَّابِت فِيها
Two-thirds of the vowel is used. The amount of vowel remaining is more than that which went.	One third of the vowel is used. The amount of vowel that went is more than that which remains.
لا يختص بالوقف، وبيثاله في الوصل: الاحتلاس عند أذاء كلمة " تَأْمَثْنًا" بسُورة يُوسف.	لا يَكُونَ إِلاَّ فِي الْوَقْف
It is not used only in stopping. The only example of الاختلاس in the recitation of Hafs 'An 'Aasim by the way of Ash-Shaatibiyyah is in the word مَا الله الله الله الله الله الله الله ال	It can only be when stopping.
يُكون فِي الْحَرْكَاتِ الثَّلاثِ بناءً أو إعرَابًا	لا يَكُون في الْمُصُوب والْمَقْتُوح
It can be in all of the three vowels, conjugated and not.	It cannot be in the conjugated or fixed fathah (الفتحة).

الْوَقْف على أَوَاخِر الْكُلم Stopping on the Ends of Words

الْوَقْف عَلَى الْكَلِمة الْمُعْتِلة الآخر Stopping on words with a weak ending

There are general standards for words ending with any one of the three medd letters (the alif, the ياء مذية and the ياء مذية that are uniform:

- 1. (ثباهًا في الْحَالِين (وصلاً ووَقَعًا) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
- 2. حَذْنَهَا وَصَالاً وَوَقَفًا If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.
- 3. خَذُفِهَا وَصَالاً وَإِثْبَاتُهَا وَقَفًا fa saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.
- 4. أَيْاتُهَا وَصَالاً وَحَدَّفُهَا وَقَفًا This occurs with مد الصلة wherein a lengthened ومثلاً وحدَّفُها وقفًا pronounced when continuing, but dropped when stopping. There is no case of this with the alif.

We will discuss words ending in medd letters that have special indications in the recitation of Hafs 'an 'Aasim. Other than these words that have special indication, Hafs stops on words according to the writing in the Qur'an.

The special indications for some words ending in a written lengthened alif by the way of Hafs 'an 'Aasim

A. Case one

The written alif that is dropped when continuing الأَلف الْمَرُسُومة التي تَحُدُف وصلاً ووقفًا The stopping

This occurs in certain words and the indication of this is what is called بالمستدير which is the symbol: written over the alif. The words that end in a written but not pronounced alif in which this occurs are:

in the following four aayaat: تُمُودَاً

The word فَوَارِيرًا the first word in the aayah:

B. Case two

The alif that is dropped when continuing, but pronounced (established) when stopping.

The indication for these alifaat is what looks very much like the number zero over the alif, 0, which is called العُنْمُ الْمُسْتَطِيلِ الْفَاتِ. These seven alifaat occur in seven different words in different places in the Qur'an. These words are:

﴿ ٱلسَّبِيلًا ﴾ [الأحزاب: 67]

This is the last word of aayah 16 of surah Al-Insaan and the first occurrence of the word. The first word of aayah 17 has a different rule for the alif, see case one on previous page.

﴿ أُنَّا ﴾ Whenever it occurs in the Qur'an

[4 :الإنسان ﴾ (One of two allowable ways of stopping on this word).

A special note: There are three places in the Qur'an where the alif of and and a special and a special note: There are three places in the Qur'an where the alif of an and an alif of an and an another special and a special note:

This is as a reminder, for as stated above, Hafs stops on words ending with a medd letter according to the writing in the copy of the Qur'an. Stopping on these words in the three preceding aayaat would only be done in a compelled stop, الوقف الاختياري, or when requested by a teacher الْوقف الاختياري as a test.

Words ending in a واو

A review of the rules for stopping on a word with a weak ending, meaning one of the three medd letters:

- 1. (وصلاً ووقفا) Establishing (pronouncing) the letter in both cases (continuing and stopping). If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
- 2. احَذُنها وَصَلاَ وَوَقَفَا If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Words ending with a j-j follow these above rules. For an example, words ending with a medd letter j-j and followed by a sukoon in the first pronounced letter of the next word have a dropped j-j when continuing, and established j-j when stopping on the word,

accordance with rule number two, so we would not pronounce the jet the end of the two verbs when continuing, but would pronounce them when stopping on the verbs.

There are five words to take note of with the letter $\frac{1}{2}$, and although they follow rule number two, a brief explanation of these words will help in understanding. There are four verbs that are written without the final $\frac{1}{2}$, with no grammatical reason and therefore not pronounced when continuing and when stopping. Scholars of the Qur'an pointed to the reason for their not being written is the quickness of their occurrence and were written with the intention of continuing recitation. These four verbs are:

Stopping on the Ends of Words الوقف على أواخر الكلو

There is one noun with the final والم dropped in writing and in pronunciation, it is the word وصيلح ألمُو مين in the aayah: [4 : وصيلح المُو مين أنه التحريم: Again, as said previously, since there is no والم written, we follow rule number two, meaning this والم dropped in writing and not pronounced whether stopping or continuing.

- 4. المناه ومثلاً وحَلْقَهَا وَقَفَا wherein a lengthened بَاللهِ وَمثلاً وَحَلْقَهَا وَقَفَا wherein a lengthened با ومثلاً وحَلْقَهَا وَقَفَا be: ﴿ وَلِيعَلَّمَ ٱللَّهُ مَن يَنصُرُهُ وَرُسُلُهُ مِا اللَّهَ مَن يَنصُرُهُ وَرُسُلُهُ مِا اللَّهَ مَن يَنصُرُهُ وَرُسُلُهُ مِا اللَّهَ عَلَى اللَّهُ مَن يَنصُرُهُ وَرُسُلُهُ مِا اللَّهَ عَلَى اللَّهُ مَن يَنصُرُهُ وَرُسُلُهُ مِا اللَّهَ عَلَى اللَّهُ مَن يَنصُرُهُ وَرُسُلُهُ مِا اللَّهُ مِن يَنصُرُهُ وَرُسُلُهُ مِا اللَّهُ عَلَى اللَّهُ مَن يَنصُرُهُ وَرُسُلُهُ مِن يَنصُرُهُ وَرُسُلُهُ مِا اللَّهُ عَلَى اللَّهُ مَن يَنصُونُ وَرُسُلُهُ مِن يَنصُونُ وَاللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْ عَلَيْهُ اللَّهُ عَلَى اللّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللّهُ عَلَى اللَّهُ عَلَيْكُوا عَا عَلَا عَا عَلَا عَا عَلَا عَالِمُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْكُ عَلَى اللَّهُ عَلَيْكُوا عَلَا عَا عَلَا عَا

Words ending in a ely

The rules for words ending in a medd letter are, once again:

- 1. (إِنَّامًا فِي الْحَالِينَ (وَصَلاً وَوَقَقًا) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.
- عَذْتِهَا وَصَالاً وَوَقْنَا
 If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

An important note is that these are just examples, and there are many occurrences (more than 100) in the Qur'an of the extra equal not written. There are also times where these same words occur with the equal written, and when this happens, Hafs 'an 'Aasim, as well as all the different qira'aat establish the ya' when stopping as well as continuing as long as a saakin letter doesn't follow it when continuing. An example of this is the word:

written at the end of this ياء a swe can see there is a البقرة: 150]. As we can see there is a

Stopping on the Ends of Words الوقف على أواخر الكلو

word, so we pronounce it when stopping and continuing since it is not followed by a saakin.

There is one place in the Glorious Qur'an where Hafs' 'an 'Aasim stops on a word without a regular written sty two possible ways, one with establishing the sty, the other without the

ياء. This is in aayah 36 in surah An-Naml, on the word ﴿ ءَاتَـٰن ۦ ﴾ in the phrase:

[36] النمل: Hafs 'an 'Aasim reads ﴿ فَمَا ءَاتَنْنَ اللَّهُ خَيْرٌ مِمَّا ءَاتَنْكُم ﴾ النمل: 36 النمل: 36 hafs 'an 'Aasim reads للله with a fathah on it when continuing. To summarize: Hafs 'an 'Aasim stops on the word ﴿ ءَاتَنْنَ ﴾ in surah An-Naml two possible ways, either with a

saakinah or without the الله and therefore stopping with a أبوت saakinah. When continuing, Hafs reads this word with an established الله and an accompanying fathah (انتحة).

We will not be explaining الْبَاءَاتُ الْرُواكِ more as this is in the realm of the study of the qira'aat. The most important thing to remember is that Hafs follows the writing of the Qur'an for words ending with a عاء, with the exception of aayah 36 of An-Naml.

3. احذفها وصُلاً وإثَّاتُها وَقَفَا fa saakin letter follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when

4. أَيَّاتُهَا وَصَٰلاً وَحَذَّتُهَا وَقَعًا . Wherein a lengthened با or والله وحَذَّتُها وَقَعًا . It wherein a lengthened با or والله pronounced when continuing, but dropped when stopping. An example of this would be:

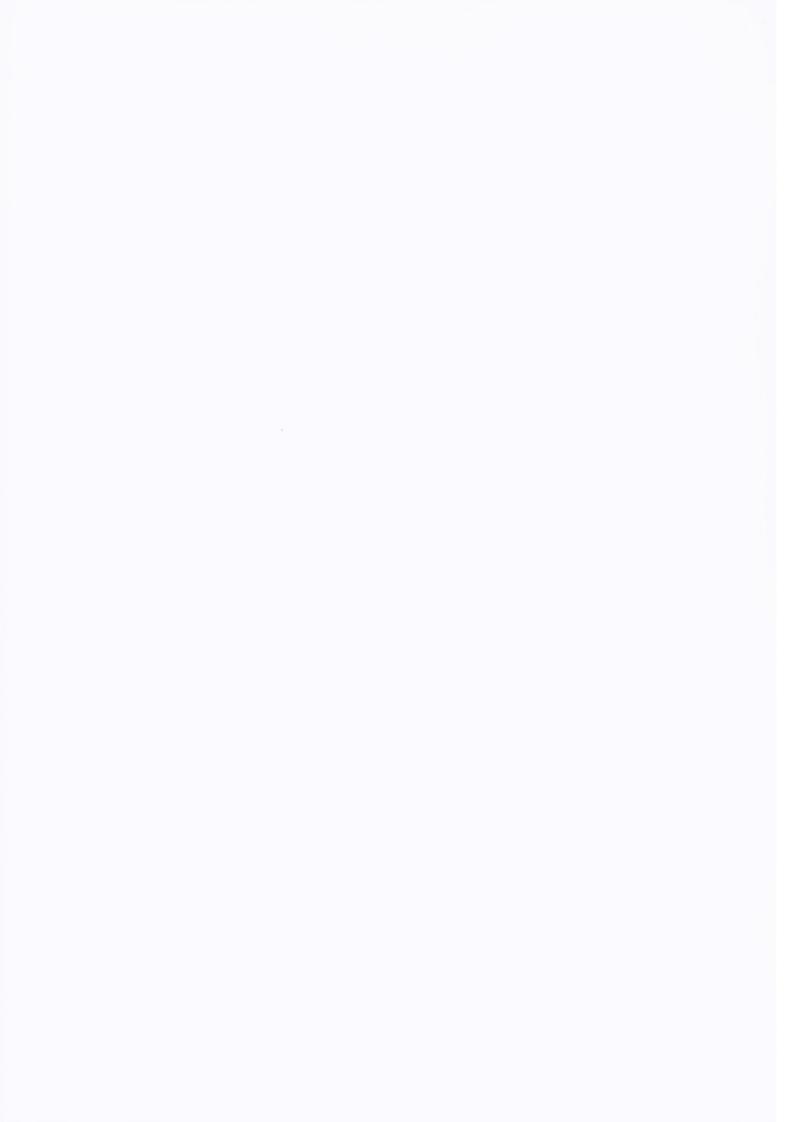
This ends the subject of stopping on the ends of words.



Separated

المقطوع والموصول





The Joined and Separated المقطوع والموصول

: هو الْمَفْصُولُ عَمَّا بَعْده رسمَاتعويف المقطوع

Definition of الْمَعْطَى That which is separated in writing from that which follows it.

Definition of الْمُوصُول: Every word that is joined with another in writing.

It is necessary to learn and apply in recitation the words that are separated in writing and those that are joined in writing when reciting, so that the reader knows how to stop on the separated word in the correct place, and on the joined word in the correct manner.

There are 26 words oulined by Imam Ibn Al-Jazaree that are written joined, separated, or there is a difference in the different copies of the Qur'an. Imam Ibn al-Jazaree, may Allah have mercy upon him, put these in his prose, المقدمة: فيما يُعب على قسارئ القسر آن أن يعلمه making it easy for the Qur'an reader to learn them.

The first two words are:

أن لا

The first of these is "أَنْ" with a fathah (فَخَة) on the hamzah followed by a نود ساكنة without a shaddah, and the negative "كا". These two words are written three different ways in the Glorious Qur'an,

- (Separated from each other in writing) مقطوع .1
- 2. موصول (Joined together in writing)
- (It is written either way in different copies of the Qur'an) مختلف فيه .3

Written Separately with agreement in various copies of the Qur'an مقطوع بلا خلاف

There are ten places that "ان الله are written separated from each other. These are what are referred to in الحرية in the following lines:

The ten places mentione above in the poem are:

Words Written Separately and Joined Together

All other places where أَنْ and 's' meet in the Qur'an are written as one word, أَلْ with the exception of aayah 87 of surah الأنبياء, in which there is a difference of opinion as to whether it is written موصولة or مقطوعة.

These two words, "أَنْ", a hamzah with a kasrah and a نُونْ صَاكَمَة without a shaddah and the word "مَا" are written in the Glorious Qur'an موصولـــــة (joined), except for one place, aayah 40 of surah الرَّعَة. Imam al-Jazaree said:

The lines of poetry are still referring to the separated words, meaning that there is just this one place where the two words are written مقطوع.

Words Written Separately and Joined Together

These two words, أَنْ a hamzah with a fathah (نَتُحَة) followed by a سُون سِمَاكنة without a shaddah and the word "اه" are written in the Qur'an مُوْصُولَة (joined), always. Imam Ibn Al-Jazaree said:

He first addressed, may Allah have mercy on him, the previously discussed two words "اله , and then stated "أو الْمَفْتُوحَ صِيلَ". This means if you put a fathah on the hamzah "أن " in the same word combination, it will then be: "أن ما", and will always be موصول (joined in writing), hence the word "صوا". One example of this is aayah 59 of surah التَّمَال المُعَالِينَ اللَّهِ اللَّهُ ال

These two words are written موصسولة in the Glorious Qur'an, with the exception of one aayah, 166 of surah الأعراف

Imam Al-Jazaree said, regarding these two words.

ألهوا الطعوا ومعمده

"مِنْ مع "ما"

These two words are usually written موصولة, but there are two places where they are written مقطوعة, and one place where some copies of the Qur'an have it written موصولة and others مقطوعة. Imam Ibn Al-Jazaree said:

From these lines of poetry we know that in التَّــساء and التَّــساء these two words are written مقطوعة. These aayaat are:

We also know from these lines of prose that surah الْمُنَّافَقِين has a place where there is a difference in the copies of the Qur'an in regards to these two words being written as الْمُثَافَقِين or مُوصُولة or مُوصُولة . The place is in aayah 10 of surah

These two words are usually written موصولة, meaning written as "أنَّــن", in the Qur'an, but there are four places that these words are written مقطوعـــة, or separately. Imam Ibn Al-Jazaree said:

From these lines we know that the following aayaat have these two words written separately:

The word in the poem , "ذَبُح" refers to surah السَمْاقَات because that word uniquely appears in that surah, in ayaah 107.

These two words are written مقطوعت in the Qur'an, and there are only two places where they occur, both in surah البقرة, Imam Ibn Al-Jazaree said only:

The last verb before these two words was أقطعسوا, so we then understand that they are مقطع عنة (written separately).

These two words, "أَنْ with a hamzah with a fathah (الله عند عند) and a معلوعت (no shaddah) with a fathah (الله عند) , and "إلى are written in the Glorious Qur'an معلوعت wherever they occur in the Qur'an. Sheikh Al-Jazaree indicated this when he stated:

An example of this is aayah 7 of surah الْبلد

These two words: "أَنْ" with a hamzah with a kasrah and a نُون مشددة with a fathah (نُنْحَة) , and "الم", are divided into three possibilities in their written form in the Qur'an:

. There is only one place in the revelation where this word is written by all مقطوعة, and that is the aayah:

There is one place in the Glorious Qur'an where there is a difference in different copies of the Qur'an as to whether they are written مغطوعة and that is aayah 95 of surah اللحا

Imam Ibn Al-Jazaree, may Allah have mercy on him, said the following about these two words:

These lines of poetry combine "اِنَّ مَا" and "أَنُّ مَا", the place of خليف (difference) in إِنَّ مَا with a kasrah on the hamzah is in surah النحل, and place of difference as to the writing of with a fathah (فَنْحَةُ) on the hamzah is in surah الأنفال. The rest of the occurrences of أنَّ in the Qur'an are موصولة by agreement of all.

These two words "أَنْ" with a hamzah with a fathah (نَعْتَهُ) and a نون مستندة with a fathah (نَعْتَهُ), and "سا", which are the same as the last two with the exception the hamzah here has a fathah, are found written in the Qur'an موصولة, مقطوعة, ومختلسف فيه There are two places where they are written مقطوعة.

There is one place where there is اختلاف (a difference between the copies of the Qur'an):

Throughout the rest of the Qur'an these two words are agreed to be written a connected.

مقطوعة ,There is one place in the Qur'an where these two words are written, by agreement

There are four places where there is a difference in the copies of the Qur'an as to whether they are written موصولة or موصولة.

Words Written Separately and Joined Together المَهَمُوع والمُوحول

Imam Ibn Al-Jazaree said the following about these two words:

النساء lmam Al-Jazaree as shown on the previous page, referred to the place in surah النساء, but did not refer to the other three places in his poem. Another scholar, Sheikh Ibrahim Ali Shahaatah As-Samanoodiyy, may Allah protect him, in his poem:"البيسان في تحويسد القسر آن", completed the issue with the following lines of poetry:

.مَوصُولَة and "است are written in all other places "كُلّ and "استوصُولَة

These two words are found written in the Qur'an مقطوعة ، موصولة ، ومختلف فيه Imam Ibn Al-Jazaree started by stating the one place where there is a difference in the copies of the Qur'an as to them being written موصولة or مقطوعة. He then stated the places where they are written موصولة in agreement. His statement "كذا" (also), means there is difference as to the writing of the next words مقطوعة or مقطوعة.

The aayah in which there is a difference in the different copies of the Qur'an as to the writing of these two words موصولة or مفطوعة is:

There are two places in the Holy Qur'an where these two words are written موصولة, meaning joined:

, or separately, منطب عنه These two words are found written in all other places in the Qur'an منطب عنه

These two words are written مقطوعـــة in 11 places in the Qur'an, in all other places they are written مقطوعة are:

﴿ هَل لَّكُم مِن مَّا مَلَكَتَ أَيْمَن كُم مِن شُرَكَآءَ فِي مَا رَزَقَن كُمْ ﴾ [الروم: 28]
﴿ إِنَّ ٱللَّه يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ﴾ [الرمر: 3]
﴿ أِنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُواْ فِيهِ يَخْتَلِفُونَ ﴾ [الرمر: 46]
﴿ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُواْ فِيهِ يَخْتَلِفُونَ ﴾ [الرمر: 46]

Imam Ibn Al-Jazaree, may Allah have mercy upon him, said:

"أَيْنَ" مع "ما"

موصولة There are two places in the Glorious Qur'an where these two words are written

There are three places in some copies of the Qur'an where these two words are written موصولة (joined), and in other copies مغطوعة (separately):

These two words are written مقطوعة in all other places in the Qur'an. Imam Ibn Al-Jazaree said:

There is one place in the Holy Qur'an where these two words are written موصولة, and they are written معطب عنه throughout the rest of the Qur'an.

Imam Ibn Al-Jazaree said:

These two words are written موصسولة by agreement in two places in the Qur'an, and they are written مغطرعت by agreement in all other places. The closest command is that of "وصل" or join, so we know that Imam Al-Jazaree is referring to joining these two words.

Imam Ibn Al-Jazaree said:

The copies of the Qur'an are in agreement that these two words are written موصولة in four different places in the Qur'an, and written مغطوعــة in all other places. Again, the closest command form of a verb is "وصـــل" so we are still on the subject of joining in the Jazariyyah.

﴿ لِكَيْلَا تَحْزَنُواْ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَابَكُمْ ﴾ [آل عمران: 153] ﴿ مِّنَ يُرَدُّ إِلَىٰ أَرْذَلِ ٱلْعُمُرِ لِكَيْلًا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ﴾ [الحج: 5] ﴿ مِّنَ يُرَدُّ إِلَىٰ أَرْذَلِ ٱلْعُمُرِ لِكَيْلًا يَكُونَ عَلَيْكَ حَرَجٌ ﴾ [الأحراب: 50] ﴿ لِكَيْلًا يَكُونَ عَلَيْكَ حَرَجٌ ﴾ [الأحراب: 50] ﴿ لِكَيْلًا يَكُونَ عَلَيْكَ حَرَجٌ ﴾ [الحديد: 23]

Imam Ibn Al-Jazaree said the following about these two words:

"عَنّ مع "منّ "

It established that there are only two places in the Qur'an where these two words are written next to each other, and they are written in these two places مقطوعة:

Imam Ibn Al-Jazaree said:

The verb now has changed to نطنع so we know that Imam Al-Jazaree is now referring to separating the two words in writing.

These two words are written مغطوعة two places in the Qur'an, and written ما other places.

Imam Ibn Al-Jazaree said the following about these two words:

Since the last mentioned verb is نفته، we understand that Imam Al-Jazaree is still referring to separation of the two words.

The letter $\uparrow \lor$ is written separated from the noun that it affects (the noun that comes immediately after the $\uparrow \lor \lor$), in four places in the Glorious Qur'an, and written joined with the noun it affects in all other places.

Al-Jazaree, may Allah have mercy upon him, said

The تاه of the word الات is written separated from the word عين. There is one place in the Qur'an where these two words meet, and as discussed are written متطرعة. Some had claimed that the تا was connected to the word حين but Imam Al-Jazaree here refutes this totally, using the word رُعُلا meaning wrong.

Imam Ibn Al-Jazaree said:

These two sets of words and possessives usually have the separating ألف after the plural واو , but in surah الطففيين aayah four, they are written without the separating ألسف , and therefore considered موصولة . The word صل means join.

This is what Imam Ibn Al-Jazaree was referring to in his statement:

All of these letters cannot be separated from what follows them when reciting the Qur'an, or in the writing of the Qur'an. The noun which follows the definite article "J\" is not

separated in writing or in reading, such as in the word: ﴿ ٱلۡكَٰفِرُونَ ﴾, we cannot

separate the "ال" from the noun كَفِرُونَ when reading the Qur'an, so cannot stop on the الله مَا أَنتُم. Likewise, the nouns that follow "هَا مَا أَنتُم of notification: هَا أَنتُم مَا أَنتُم are joined with the following word in writing and in recitation. We therefore cannot stop on the first of the joined words, nor start with the second. This is what Imam Ibn Al-Jazaree was indicating when he said:

The words لا تُقْصِل mean do not separate. So we can not stop on any of these, separating them from the noun that follows.

Other words not mentioned by Imam Ibn Al-Jazaree

Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an: لأَل عَلْهِ البَيانَ في تَعُويد القرآن the following lines about لُو and الْأَلْءِ البَيانَ فِي تَعُويد القرآن

The two words are written separately (مقطوع) in some instances and there is a difference between copies of the Qur'an concerning the occurrence in surah Al-Jinn.

The words of and of are written separately in the following aayaat:

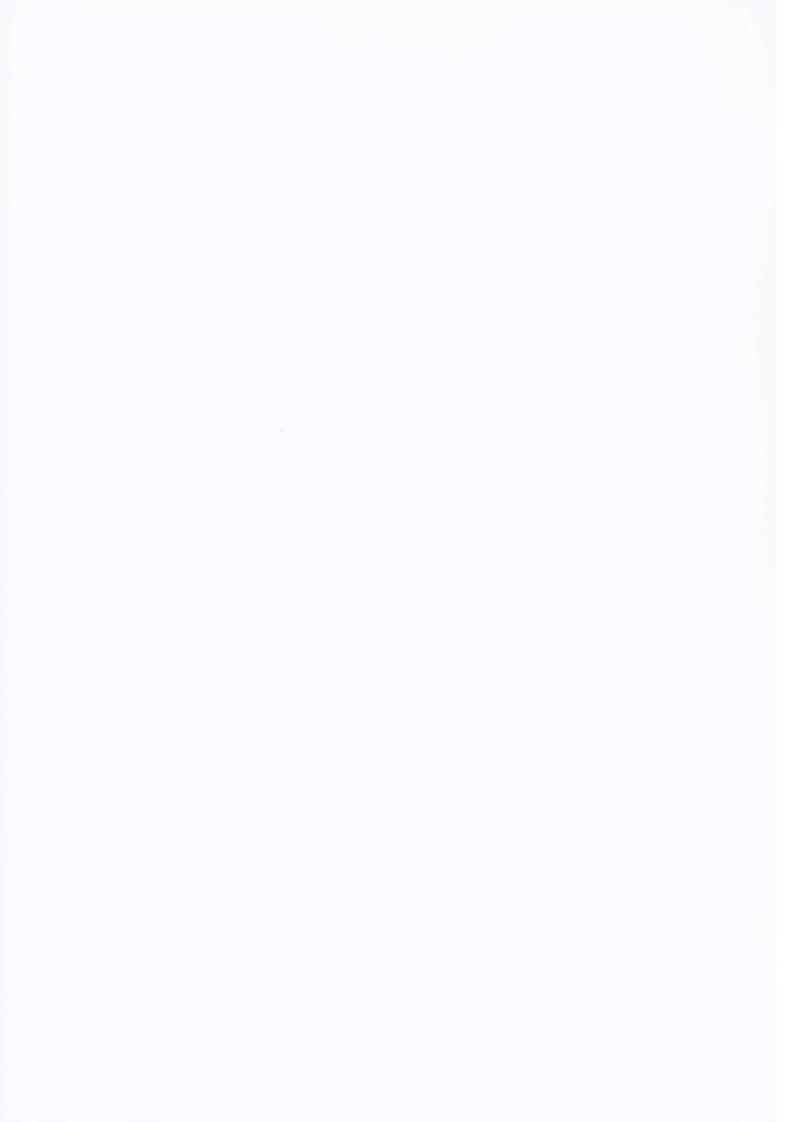
The words are written joined (موصول) in some copies of the Qur'an and separated (مقطوع) in other copes in aayah 16 of surah Al-Jinn.

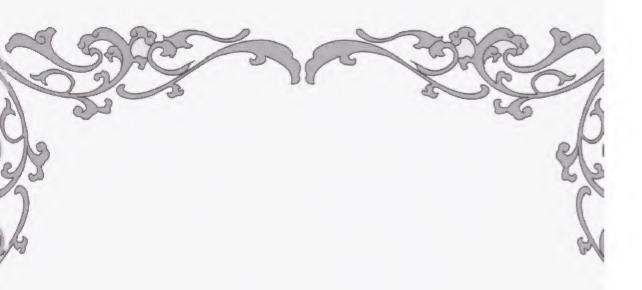
The words آبن أم are written joined (موصول) in surah Ta Ha and separated (مقطوع) in surah Al-'Araaf.)

All of the copies of the Qur'an are written with separation of the two words, J_{ij} and J_{ij} are regardless whether it is read with a kasrah on the hamzah and sukoon of the J_{ij} or with a fathah on the hamzah followed by an alif and a dhammah on the J_{ij}

The following lines Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an لآليء البيان في تحويد القرآن are testimony to the above:

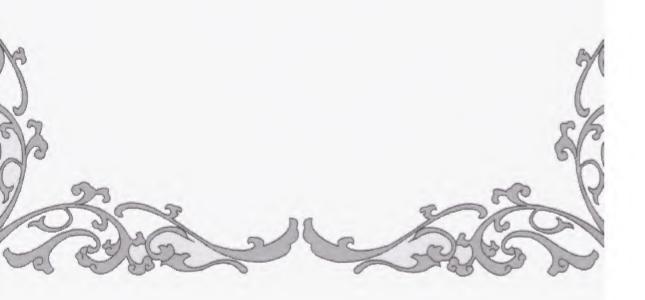
The two words and Coccur in only two places in the Qur'an, both times the words are written joined . The two places that these two words occur are surah Al-Baqarah 271 and surah An-Nisaa' aayah 58.

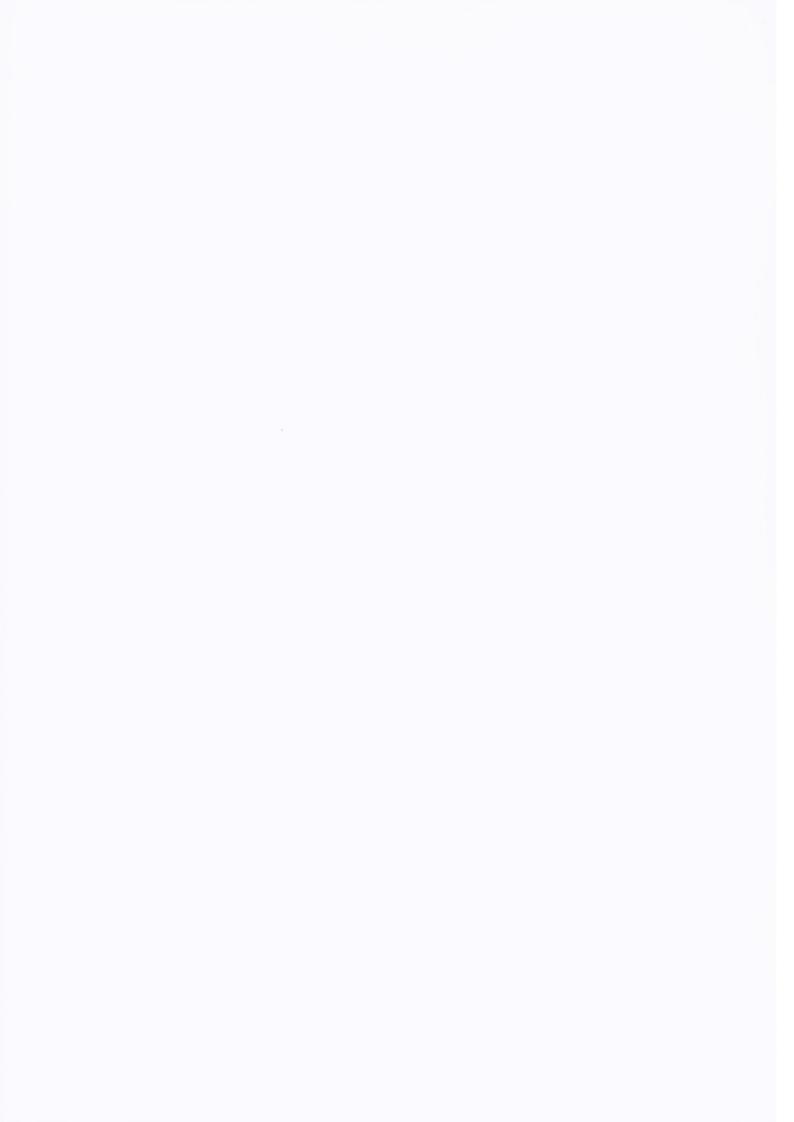




هاء The Female

هاء التأنيث





"The Female ha ماء التأنيث

There are two types of هاء التأنيث in the Qur'an:

- 1. That which is written with what is called التُعاء الْمَربوطة المالية.
- 2. That which is written with what is called التُتَاء المُتْسُوطة.

These two different ways of writing this letter are of the specialties of the 'Uthmani writing. It is important that the reciter knows these well, so that he stops according to the way it is written; stopping with a على when the word is written with a على الله عل

هاء التأنيث المتفق على قراء قما بالإفراد والمرسومة بالتاء البسوطة The female هاء which is agreed to be singular and is written with a تاء مفتوحة

This occurs in the revelation in 13 words in 41 places. They are all words in singular form and are adjuncted by a clear noun after it (مضاف إلى الاسم الظاهر يعده). حقص عسن عاصسم المضاف إلى الاسم الظاهر يعده). when stopping. The 13 words that are sometimes written with التناء are:

These will now be covered individually.

رُخمت

There are seven places where this word is written in the Qur'an with a تاء مُثِسُوطة, all other places in the Qur'an are written with a تاء مربوطة.

lmam Ibn Al-Jazaree wrote the following lines in his poem on tajweed:
مَنْ مُعَدُّمُة فِيمًا يَحِبُّ عُلَى قَارِئ القُرْآنَ أَنْ يَعْلَمُ وَهِمَا اللهُ عَلَى قَارِئ القُرْآنَ أَنْ يَعْلَمُ وَهِمَا يَحِبُ عُلَى قَارِئ القُرْآنَ أَنْ يَعْلَمُ وَهِمَا Qur'an the word رحمة swritten as رحمت is written as

نعمت

This word is written in the Holy Qur'an with تساء مبسموطة in 11 places, the rest are written with a تاء مربوطة.

﴿ وَٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ﴾ [البقرة: 231]

﴿ وَ اللَّهِ عَلَيْكُمْ ﴾ [آل عمران: 103]

﴿ يَتَأَيُّهَا ٱلَّذِينَ ءَامُّنُواْ آذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ﴾ [المائدة: 11]

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدُّلُواْ نِعْمَتَ ٱللَّهِ كُفُرًا ﴾ [إبراهيم: 28]

﴿ وَإِن تَعُدُّواْ نِعْمَتَ ٱللَّهِ لَا تُحَصُّوهَا ﴾ [إبراهبم: 34]

﴿ أُفَبِٱلْبَىطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكُفُرُونَ ﴿ ﴾ [النحل: 72]

﴿ يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا ﴾ [النحل: 83]

﴿ وَآشَكُرُواْ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿ ﴾ [النحل: 114]

﴿ أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِي فِي ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ ﴾ [لقمان: 31]

﴿ يَتَأَيُّهُا ٱلنَّاسُ ٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُرْ ﴾ [فاطر: 3]

﴿ فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا تَجْنُونٍ ﴿ ﴾ [الطور: 29]

ا المحت المعالمة الم

This word was written with a تاء مبسُّوطة in two places in the Qur'an. It is written with a تاء مبسُّوطة in all other places.

The following was written by Imam Ibn Al-Jazaree regarding this word:

امْرَ أَت

It is conditional that this word be written with ناء مسئوطة when the woman is mentioned with her husband afterwards. It occurs in the revelation seven places.

﴿ وَقَالَ نِسْوَةٌ فِي ٱلْمَدِينَةِ ٱمْرَأْتُ ٱلْعَزِيزِ تُرَاوِدُ فَتَنهَا عَن نَّفْسِهِ ، ﴾ [يوسف: 30]

﴿ قَالَتِ ٱمْرَأْتُ ٱلْعَنِيزِ ٱلْعَنَىٰ حَصْحَصَ ٱلْحَقَ ﴾ [بوسف: 15] ﴿ وَقَالَتِ ٱمْرَأْتُ فِرْعَوْنَ قُرَّتُ عَيْنِ لِى ﴾ [القصص: 9] ﴿ وَقَالَتِ ٱمْرَأْتُ فِرْعَوْنَ قُرَّتُ عَيْنِ لِى ﴾ [القصص: 9] ﴿ وَضَرَبَ ٱللَّهُ مَثَلًا لِلَّذِينَ كَفَرُواْ ٱمْرَأْتَ نُوحٍ وَٱمْرَأْتَ لُوطٍ ﴾ [التحريم: 10] ﴿ وَضَرَبَ ٱللَّهُ مَثَلًا لِلَّذِينَ عَامَنُواْ ٱمْرَأْتَ فِرْعَوْنَ ﴾ [التحريم: 11]

In the poem on tajweed rules written by Imam (bn Al-Jazaree, الْمُقَدَّمَة فِيمَا يَحِبُ عُلَى قَارِئ القُرآنُ أَنْ يَعْلَمُهُ, he wrote the following about this word:

وَامْرِ أَتْ: يُوسُفُ عِمْرَانَ ، الْقَصَصَ تَحْرِيمُ

معصيت

المنحادلة This word is written with a تاء مبسوطة in two places in the Qur'an, both in surah المنحادلة

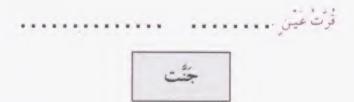
﴿ وَيَتَنَجَوْنَ بِٱلْإِثْمِ وَٱلْعُدُونِ وَمَعْصِيَتِ ٱلرَّسُولِ ﴾ [المحادلة: 8] ﴿ وَيَتَنَجَوْنُ وَمَعْصِيَتِ ٱلرَّسُولِ ﴾ ﴿ إِذًا تَنَحَيْثُمْ فَلَا تَتَنَحَوْا بِٱلْإِثْمِ وَٱلْعُدُونِ وَمَعْصِيَتِ ٱلرَّسُولِ ﴾ [المحادلة: 9]

Ibn Al-Jazaree said the following about this word:

قُرَّت

This word is written with التاء الْمَبْـــــــُوطَة in one place in the Qur'an, all others were written with a تاء مربوطة:

Imam Ibn Al-Jazaree simply stated the following, since the word combination only occurs once in the Glorious Qur'an:



This word is written in the Glorious Qur'an in only one place with a تاء ميسوطة, in all other places are written with a تاء مربوطة.

The tajweed poem by Imam Ibn Al-Jazaree stated the following:

تاء مُبْسُوطة This word occurs only once in the Holy Qur'an, and it is written with a

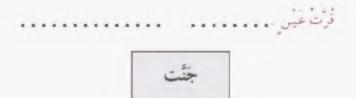
In this case, Imam Ibn Al-Jazaree mentioned only the word, since it only occurs once in the Qur'an adjuncted by a clear noun:



قُرُّت

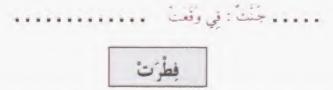
This word is written with التاء الْمَبْــــــُوطَة in one place in the Qur'an, all others were written with a تاء مربوطة:

Imam Ibn Al-Jazaree simply stated the following, since the word combination only occurs once in the Glorious Qur'an:



This word is written in the Glorious Qur'an in only one place with a تاء مبسوطة, in all other places are written with a تاء مربوطة.

The tajweed poem by Imam Ibn Al-Jazaree stated the following:



تناء مَبْسُوطة This word occurs only once in the Holy Qur'an, and it is written with a

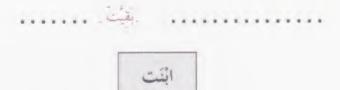
In this case, Imam Ibn Al-Jazaree mentioned only the word, since it only occurs once in the Qur'an adjuncted by a clear noun:





This word is written with a تاء ميسوطة one place in the Qur'an:

This is the only place in the Qur'an where this word is مضاف إلى الاسم الفاهر (adjuncted by a clear noun after it). The word بقية, not in the adjuncted state (غير مسطاف) occurs written with مناه مربوطة and the scholars agree that nouns ending with a تاء مربوطة and not (adjucted) are never written with a تاء مشوطة. This word was therefore only mentioned in the poem as the word itself:



This word is written with a ناء مُسُوطة in the following aayah:

Imam Ibn Al-Jazaree mentioned it as with only the word:

Imam Ibn Al-Jazaree indicated that this occurs in the middle of surah Al-'Araaf. He also indicated that there are places in the Qur'an where there is a difference between ways of

recitation as to whether some words normally with a تاء مربوطــة are read in the singular or plural form, and in these cases the words are also written with a ولا. The places in which some ways of reciting use the plural form and some use the singular form and in which words will be outlined in the next section beginning on the following page:

أَوْسَطَ الْاعْرَافِ وَكُلُّ مَا الْحُتْلِفُ جَمْعاً وَقَرَدا فِيهِ: بِالتَّاء عُرِفُ

that هاء التأنيث The هاء التأنيث المختلف فيها بين القراء في قراءها بالإفراد والجمع differs in authentic reciters about its singularity and plurality

Sheikh Al-Jazaree pointed to this division in his prose, للقدمة, in the last line in the section on القامات:

A general rule can then be deduced from his statement that every time the reciters differ as to a word being recited in its singular or plural form, and that word ended with a التأثيث. The renowned Sheikh, Mohammed bin Ahmed bin Abdullah, better known as Al-Mutawali, may Allah have mercy on him, wrote a prose that included these words and their places in the Qur'an.

This prose outlines all the words that are written with ناء مُنْسَوْطة due to differences in the recitation of the word in singular or plural form among the scholars. The words will now be discussed individually.



recites this in the singular form حفص and حفص recites this in the singular form





This occurs in two places in the Qur'an in which there is a difference in the different recitations as to whether it is read in the singular or plural form. reads them both in the plural form.



This occurs in four places in the Qur'an in which there is a difference between the various recitations as to whether it is read in the singular or plural, and حفص عن عاصم reads them all in the singular form.



reads it in the plural form.



This word occurs once written with a تاء مَيْسُوطة, and حَفْص عَن عَاصِيم reads it in the singular form.



This word is written with a تاء مُسُوطة once in the Qur'an, and حَفُص عَن عَاصِم reads in the plural form.



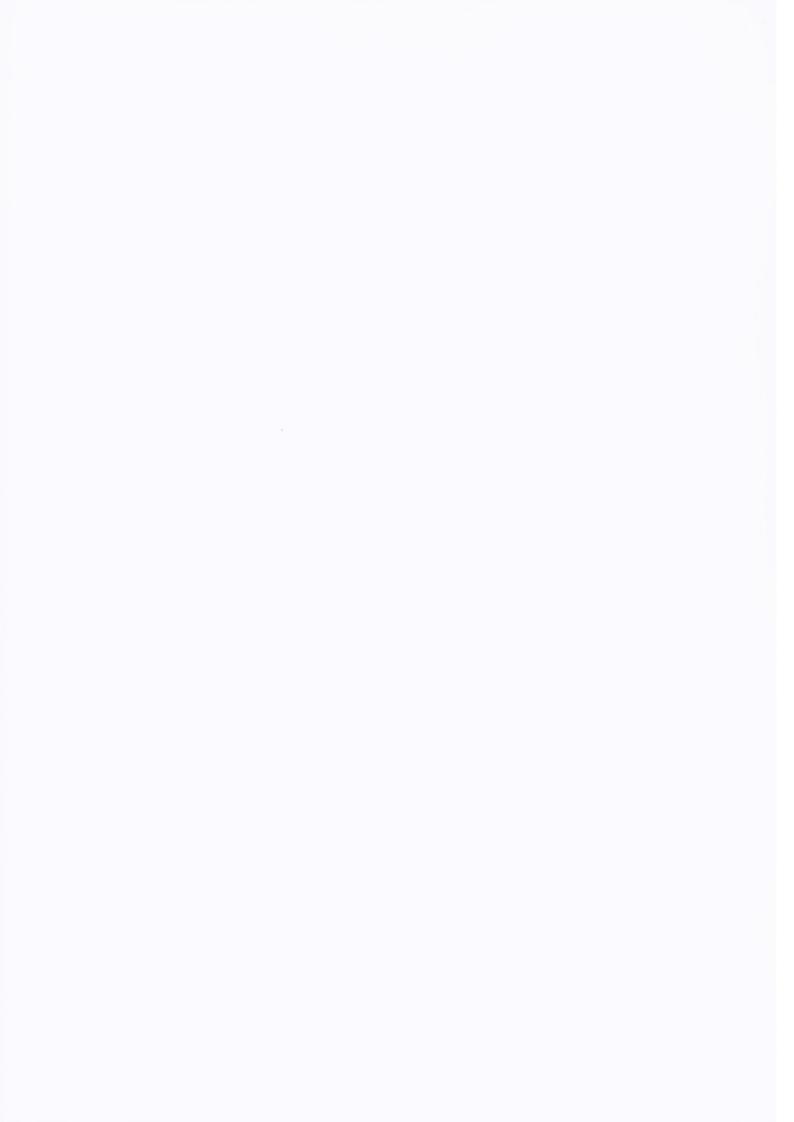
This word is found in two places in surah يوسسف, both read in the singular form in the recitation of Hafs.

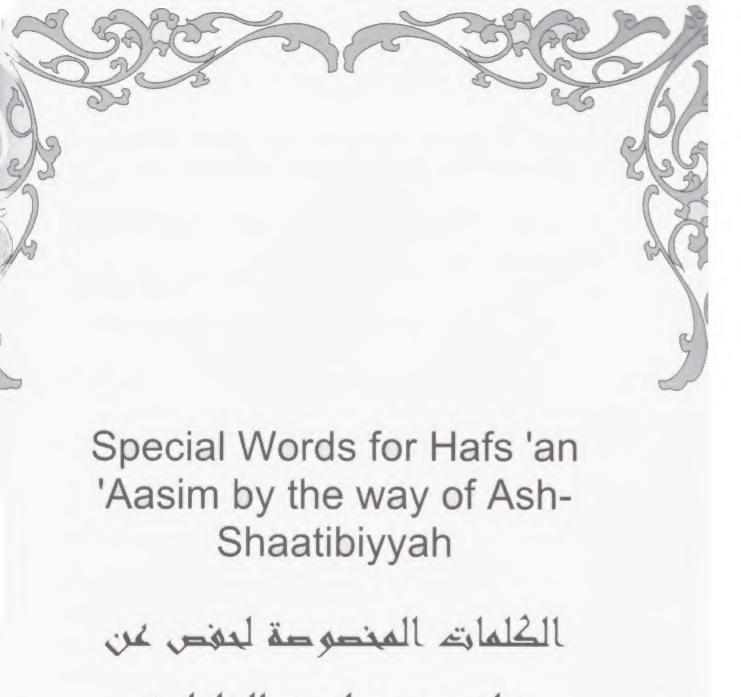
يونس A note should be made that the word "كَلْمَت" in aayah 6 of غافر and aayah 96 of

is written by some with a الله مربوطة and by some with a الله مربوطة in different copies of the Qur'an. There is, therefore differences among the different reciters as to the reciting of this word in the singular or plural form, plus a difference in the copies of the Qur'an as to the way it is written in these two places. This is what Sheikh Al-Mutawali was referring to in the last part of the lines of prose:

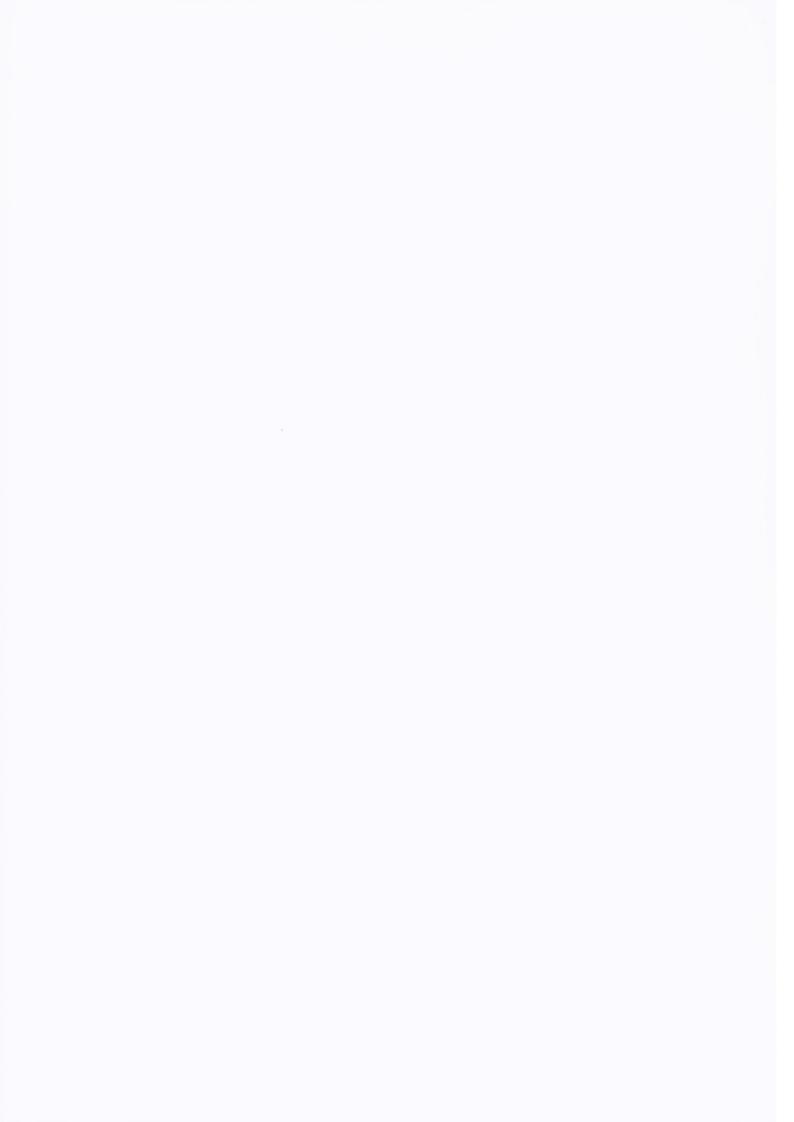
In the recitation of Hafs 'an 'Aasim, we always follow the writing of the Qur'an, so if the word with a تاء مربوطة written with a كلمة written with a المساء مساكنة

written with a ثاء مَسُوطة, we stop on it with a تا ساكنة, we stop on it with a





عاصم من طريق الشاطبية



That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah in Some of the Qur'anic Words

Various previous lessons in part two and part three of Tajweed Rules of the Qur'an have explained that which needs to be observed when reading the Qur'an by the way of either by special mention or included in the rules of all the different reciters. These words or rules will be mentioned here so the student will make special note of them.

1. It has been mentioned the two ways of reading the words

- a. The first allowed way is that of إبادال همارة الوصال ألفًا مع المد الطويال المال العالم المالية المالية
- . همزة الوصل بالتسهيل بين الهمزة والألف مع عدم المد b. The second allowed way is reading the
- The rule of إلأعراف in aayah 176 of surah الثاء في الذال of إدغاء was studied and explained on page 38 of part two:

There is an also an idghaam of الباء في الميم that was previously explained on page 38 part two and it occurs in surah هود aayah 42:

3. The word ﴿ تَأْمَنَّا ﴾ in aayah 11 of surah يوسف was discussed on page 34 of part two, and there are two allowed ways of reading the word in the recitation of عن عاصب مسن الشاطبيّة

a. Merging of the first نـــون into the second with (الإشــام) الثانية مع الإشمام النون الأولى في الثانية مع الإشمام

That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

- b. Shortening the dhammah of the first السول to 2/3 of a vowel count, with إضهار to 2/3 of a vowel count, with الحدالاس ضمة النون الأولى وحينتك يمتنع إدغام النون الأولى في الثانية
- 4. The rule of النون الساكنة والقلب, of the letters at the beginning of the two surah النون الساكنة والقلب, were studied previously in the نون الساكنة والتنوين section of part one. It was stated that the سون is read with إظهر only when continuing reading in the way of recitation of يحقص من طريق الشاطبية

- 5. It was discussed previously in this book (part three) that there are two ways of stopping on the following:
- a. The word ﴿ عَاتَدْنِ عَ ﴾ in aayah 36 of surah النمسل (see p.43). The two ways
 - (ا) کینه حرف مسد Pronouncing the letter ya' as a medd letter at the end of the word.
 - السون (ال) حذف الياء مسع مسكون اللسون Dropping the ya' with a sukoon on the letter السون (ال) المسود is always present and read with a fathah (نشحة) when continuing.
- b. The word ﴿ سَلُسِلًا ﴾ in aayah four of surah الإنسان is read when stopping with:
 - (۱) اثبات الألف Pronouncing the alif (p.39).
 - (۱۱) حذفها مع سيكون السلام (۱۱) Dropping the alif accompanied with a sukoon of the المادة (۱۱). The alif is dropped in pronunciation when continuing the recitation (p.39).

That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

c. The alif in the word قُوَّ ارِيرَ in both occurences in aayaah 15 and 16 of قَوَّ ارِيرَ is dropped when continuing the reading. The alif of the first one: قَوَّ ارِيرَ is read when stopping on the word, but is removed from the second word when stopping on it; pp. 38-39.

in the word مَالِيَهُ and the مَالِيَهُ in the word ها والفيار and الفيار 6. The rule of الفيار and the الفيار 6. The rule of مَالِيَةً and the الفيار in aayah 28 and 29 of surah هَلَكَ

It is of course allowed and from the sunnah to stop on the end of aayah 28, but when the two aayaat are joined, two possibilities are allowed by almost all of the ways of recitation of the Qur'an;

- a. Merging the two هناه (إدغام).
- b. Making اظهار of the first مسكت with a gentle اللهار مع سكتة لطيعة بدون تنفس).
- 7. It was discussed previously (page 27 part two). that there are two ways of reading the

That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

8. The rule of السكت, and how it is applied was studied. The definition of السكت can be found on page 17 of this book. There are four required سكت for من طريق الشّاطيّة :

حفص عن عاصم من طريق الشّاطبية Other Words for

The following are other words not previously discussed to be observed by the reciter when reading حفص من طريق الـــشاطبية, some of them have two allowed ways of recitation, and others have only one way. It is necessary that the reciter know and apply the different allowed ways of reading them so that the authentic way of reciting حفص عن عاصم is not mixed up or interchanged with another way of recitation not part of this authentic recitation.

صاد or سين The words that are recited with

Read with --- only:

السين or الصاد Read with

Read with صاد only

2. عاصم reads with الراء of the alif after the إمالة كبرى in the word حفص عن عاصم of

That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

a. The word ﴿ ضَعَفَ ﴾ is allowed to be read with either a fathah or a dhammah of الفاد in the three occurences of this word in aayah 54 in surah الروء. We must read either all of them with a مَعَة or all of them with a مُعَة. when reciting the ayaah. The following aayah is with a fathah (القَعَة) on the القاد عليه القاد المعادة ال

"ضُعَف" of the word انشاد on the انشاد of the word

﴿ ٱللَّهُ ٱلَّذِي خَلَقَكُم مِن ضُعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضُعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضُعْفًا وَشَيْبَةً ﴾ [الروه: 54]

4. The second hamzah in the word "قعمى" أعْجَمَى in aayah 44 in surah المعاددة الثانية in aayah 44 in surah المعاددة الثانية الثانية is read with المعاددة الثانية (easing of the hamzah) so that it is between a hamzah and an alif. There is only one way of reading this word by عناصه عن عاصه The definition of التسميل can be found on page 69 of Tajweed Rules of the Qur'an, part 2.



The Writing of the Noble Qur'an

رسم المصدفء الشريف



رسم الْمُصْحف الشريف The Writing of the Noble Qur'an

Illiteracy at the beginning of the revelation

It is He Who sent among the unlettered ones a Messenger (Muhammed) from among themselves, reciting to them His Verses, purifying them, and teaching them the Book and Al-Hikmah; and verily, they had been before in manifest error.

There were only a few of the Quraish [in Mekkah] that were an exception to this general rule and who learned writing and studied it before the advent of Islam. There is a general agreement that those of the Quraish that could write learned it from Harb bin Umayyah bin

Abd

Shams

(حرب بن أبية بن عبد المسالي), but some disagreement exists as to who taught Harb. Abu 'Amr Ad-Daanee (أبر عبرو السالي) relates that Harb learned writing from Abdullah bin Jud'aan (عبد الله بن جدعات). On the other hand Al-Kalbee (الكلسي) states that Harb learned writing from Bashr bin Abd Al-Malak (بشر بن عبد الملك). Either way, a group of Quraish learned writing from Harb but they were a small proportion compared to the number of illiterates in the tribe of Quraish.

In Medinah there were Jews who were literate and taught the youth writing. There were between 13-19 men that knew how to write, a few of their names are Al-Munthar bin 'Amr between 13-19 men that knew how to write, a few of their names are Al-Munthar bin 'Amr (المنافر س عصرو), and Zayd bin Thaabit (عصرو بن سسعيد), and Zayd bin Thaabit (زيد بن ثابت).

Islam then came and fought illiteracy within the Arabs and sought to erase it. Islam set about elevating the written word and placing it in high esteem. This is shown true by the first words of the Qur'an that were revealed to the Prophet.

Manaahil Al-Iirfaan fee 'Uloom Al-Qur'an, Al-Usthath As-Sheikh Muhammed Abdul Atheem Az-Zarqaanee. Maktabah Nazaar Mustafaa Al-Baaz, 1417 h, p.294.

﴿ ٱقْرَأْ بِٱسْمِ رَبِكَ ٱلَّذِي خَلَقَ ﴿ خَلَقَ ٱلْإِنسَنَ مِنْ عَلَقٍ ۞ ٱقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۞ ٱلْذي عَلَمْ ۞ ﴾ الْأَكْرَمُ ۞ ٱلَّذِي عَلَمْ بِٱلْقَلَمِ ۞ عَلَمَ ٱلْإِنسَنَ مَا لَمْ يَعْلَمْ ۞ ﴾ [العلق: 5-1]

Read! In the Name of your Lord Who has created.
Created man from a clot.
Read! And your Lord is the Most Generous.
Who has taught (the writing) by the pen.
He has taught man that which he knew not.

In another surah of the Qur'an, Allah, the Exalted, takes an oath by the pen and that which it writes, showing again the importance of reading and writing in Islam:

Nûn. By the pen and what they inscribe.

The Prophet, greatly encouraged his companions to learn and become skilled in reading and writing and provided them with all that he possibly could to achieve this goal. It is narrated that the Muslims captured 60 polytheists in the Battle of Badr and the

Messenger and accepted as ransom for each captive's freedom the teaching of reading and writing to ten of the Sahabah. It was therefore clear that reading and writing were equivalent to freedom.

The Muslims then learned reading and writing and the darkness of illiteracy was replaced by the light of Islam, and in place of illiteracy the knowledge of reading and writing became prevalent.

The illiteracy of the Prophet; A, was it throughout his life or not?

It is well established in the aayaat of the Qur'an that the Messenger of Allah was himself illiterate at the beginning of the revelation. There are some scholars that state that at the end of his life he became literate after the miracle of the Qur'an revealed to an illiterate prophet was established and known. The repeated challenge in the Qur'an for the polytheists to produce a surah like that which is in the Qur'an was not met, even

though it was well known that the Messenger of Allah , whom they rejected, was illiterate. These scholars state that after this miracle was shown through the glorious aayaat of the Qur'an which clearly demonstrated the truthfulness of the Prophet , as well as proof that he was a messenger and a prophet, the Prophet , then learned

reading and writing. This is the meaning of the words of Allah, the Exalted, when he states:

﴿ وَمَا كُنتَ تَتْلُواْ مِن قَبْلِهِ مِن كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ۗ إِذًا لَّآرْتَابَ الْمُبْطِلُونَ فَيَ بَلْ هُوَ ءَايَتُ بَيِنَتُ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ وَمَا يَجْحَدُ بِنَايَاتِنَا إِلَّا ٱلظَّيلِمُونَ ﴾ [العنكبوت: 49-48]

And you did not read any book before it (this Qur'an), nor did you write any book with your right hand. In that case, indeed, the followers of falsehood would have [cause for] doubt.

Rather, it [the Qur'an], is clear verses preserved in the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

Al-Alwas in his tafseer of this aayah stated that they differed over whether he started reading and writing after he became a prophet or not. Some state that he did not learn writing, and Al-Baghwee in his book At-Tadheeb carried this opinion. Others claim that

he became literate after previously not knowing how to read and write, and his inability to do so was one of the miracles of the aayaat in the Qur'an. After the Qur'an was revealed and Islam became well-known, he then learned writing. Saheeh Bukhari relates a hadeeth that supports this group, in an incident during the treaty of Hudaybiyah:

وقاد حاء في صحيح البحاري من حديث النواء رضي الله عنه قال:" اعتمر البي صلى الله عليه وآله وسلم في قتي القعدة ، فأي أهل مكة أن يدعوه يدخل مكة ، حتى قاضاهم على أن يقيم بها ثلاثة أيام . فلما كتبوا الكتاب كتبوا : هذا ما قاضى عليه محمد رسول الله صلى الله عليه وآله وسلم ، فقالوا : لا نفر بها ، فلو نعلم ألك رسول الله ما منعتاك ، لكن أنت محمد عبد الله . قال : أنا رسول الله ، وأنا محمد بن عبد الله ، ثم قال لعلي : امح " رسول الله " قال : لا والله لا أمحوك أبناً ، فأخذ رسول الله صلى الله عليه وآله وسلم الكتاب فكتب (وفي رواية : وليس يحسن بكتب فكتب: هذا ما قاضى عليه محمد بن عبد الله ، لا يدخل مكة سلاح إلا في القراب ، وأن لا يجرح من أهلها بأحد إن أراد أن يتبعه ، وأن لا يمنع أحداً من أصحابه أراد أن يقيم تها

The meaning can be translated as. The Prophet A adopted ihram for 'umrah in the month of Dhu-I-Qa'dah, and the people of Mekkah refused to let him enter Mekkah, until he agreed with them that he would stay in it for three days. When they wrote this down, they wrote "Messenger of Allah, may the peace and blessings of Allah be upon him and on his family." They [the Quraish] said, "We did not agree to that, for if we knew that you were the messenger of Allah we would not forbid you, instead you are Muhammed Abdullah." He said, "I am the Messenger of Allah, and I am Muhammed bin Abdullah." Then he said to Ali, "Erase 'Messenger of Allah." He said, "No, by Allah, I will never erase

you." The Messenger of Allah. and upon his family, then took the writing and wrote [in one relation of the hadeeth it states: and he was not able to write previously and wrote]. This is what Muhammed bin Abdullah negotiated about: Weapons will not enter Mekkah except in a sheath, and none of its residents will leave if they wish to follow him, and none of his companions will be prohibited if he wishes to reside in it."

The scholars that adopted this position (that the Prophet was literate later in his prophecy) are Abu Dhar 'Abd bin Ahmed Al-Harwee (أبو ذر عبد بسي أخميد الفسروي), Abu Al-Fath An-Nisaabooree

(أبو الوليد الباجي) and Abu Al-Waleed Al-Baajee (أبو الفتح النيسابوري)

Those that disagree with this position state that when a hadeeth states "he wrote" about the Prophet , it means he ordered it to be written.

Either way, there is no disagreement that at the beginning of the revelation that the Prophet , was illiterate.

Writing down the revelation at the time of revelation

The Messenger's care for writing down the Qur'an was extreme, and this is shown by the fact that he had scribes who would write the revelation, some of them were: the four Caliphs, Ma'aawiyah, Abaan bin Sa'eed, Ubay bin Ka'b, Zayd bin Thaabit, and Khalid

bin Waleed to name only some of them. When revelation came to the Prophet , he would call one of these scribes and order them to write what had just been revealed, even if it was only a word. In a hadeeth related by Al-Bukhari, when Allah revealed aayah 95 of surah An-Nisaa':

Not equal are those of the believers who sit (at home), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives.

(by injury or are blind or lame), and the Messenger of Allah , said, "Bring me the ink well and bones" [dry bones of a camel used for writing], and he ordered Zayd to write it [the three words] and he wrote it, and the aayah then had these three words added to it. The aayah then became:

Ibn Abbas said, "The Messenger of Allah , would call some who could write when a surah was revealed to him and say, "Put this in the place where this and that is mentioned [the aayah]." The companions would write the Qur'an on whatever they could find, bones, palm tree fiber, leather, thin stones, etc.

The Sahaba memorized and wrote the complete Qur'an in the time of the Prophet ..., completion of the writing of the whole Qur'an was done in front of the Prophet ..., with whatever tools they could use, and these stayed in the Prophet's ..., house. These tools did not allow for the Qur'an to be put in between two covers [i.e. in book form]- but was organized as much as possible in the order of aayaat and suwar [plural of surah].

The Qur'an then was gathered together two ways at the time of the Prophet ...

- 1. Memorization in the heart with the correct order of the aayaat and suwar.
- 2 Written down with the available utensils

Collecting the written Qur'an in one Mushaf (مُصْحَف) did not occur during the Prophet's

- , time for four reasons:
- 1. They expected continuous revelation as long as he was alive.
- 2. Abrogation of aayaat was expected.
- 3. The order of revelation did not match the order of the aayaat in the Qur'an. If it had been collected in one copy during his lifetime they would have had to change the copy every time there was a revelation. Revelation was according to matters that occurred.
- 4. Before all else- Allah wanted it this way. 2

Gathering of the written Qur'an at the time of Abu Bakr

After the Prophet and, died, a group refused to pay Zakat and turned away from Islam.

From this event the wars of Ar-Riddah occurred during the Caliphate of Abu Bakr & at Al-Yamaamah, 12 years after the Hijara. Many of the memorizers of the Qur'an and reciters were martyred in these wars (70 memorizers). The close companions then feared that the Qur'an could be lost, and when Umar saw that all these memorizers were killed, he feared that even more would be killed in other places, so he hurried to Abee Bakr and asked him to look into the matter and put the written Qur'an together in one binding.

First Abu Bakr refused but then Allah made his heart at ease regarding this matter. He then sent for Zayd bin Thaabit and those that had written the revelation-for them to copy the Qur'an into one bound book. Zayd also refused at first, but then also his heart was put at ease and he accepted the idea.

The written Qur'an was in different pages, bones, etc., in the Prophet's house and there was Qur'an written with the different companions. Abu Bakr ordered it to be copied on to pages, and Zayd ordered, did so. Zayd depended on two things, the memorized and the written Qur'an, and would only write if the aayah was found in their memorization

² Fann At-Tarteel wa 'Uloomuh, Ash-Sheikh Ahmed At-Taweel, Mujama' At-Malak Fahd Litabaa'ah At-Mushaf

as well as written down and two companions had witnessed the writing of those who had learned the Qur'an from the Messenger and memorized it.

The next to last aayah of surah At-Tawbah, aayah 128

was memorized by Zayd and many of the Sahaba, but they wouldn't write it until they found it written with another witness saying that he had witnessed it being written. They finally found it written with Abee Khuzaymah bin Aws Al-Ansaari and there was a witness to it.

This copy of the Qur'an was relinquished to Abee Bakr &, until his death. It was given to Umar &, after Abee Bakr's death, and then after Umar's death to Hafsah, Umar's daughter and wife of the Prophet &, may Allah be pleased with them all. This copy of the Qur'an stayed with Hafsah until 'Uthmaan requested it from her.

The gathering of the written Qur'an at the time of 'Uthmaan

The people [Muslims] of Sham and Iraq gathered together at the battle of Armenia and

Azerbaijan during the Caliphate of 'Uthman &, after many lands had become Muslim and the great reciters spread out in the lands. When these different groups of Muslims gathered in one place and they heard each other recite, one read by a different way of recitation than the other, the one group would not accept the other's recitation, even

though they were all authentically transmitted from the Messenger . Some claimed their way of recitation was better than other ways, and some of the Sahaba worried that some would differ in the Qur'an and become stubborn about not accepting a way of recitation other than that which they had learned.

Huthayfah then went to 'Uthman (in the year 26 Hijara) after the battle, and told him of the problem. 'Uthman then asked for the copy of the Qur'an from Hafsah so he could copy it and send it out to different areas. Not all of the Muslims in these areas had learned all the different ways of recitation.

'Uthman then copied from the mushaf that was with Hafsah and made several different copies so that the Muslims would have it and included the different recitation in it as much as possible. He had either four or 12 men do this task, and there were of those who had memorized and as well were scribes, including Zayd bin Thaabit, who was the same Sahabi who wrote the revelation and was present at the last presentation of the whole Qur'an to Jibreel. He is the same companion who gathered the Qur'an together and wrote it into one copy during the Caliphate of Abee Bakr.

The copies of the Qur'an we have today are from these copies made in the time of the Caliphate of 'Uthmaan. Four or seven copies were made and sent to different lands Mekkah, Medinah, Basrah, Kufah, Sham, Bahrain, and Yemen. And Caliph 'Uthman sent a teacher with each copy to teach the recitation of the Qur'an in the authentic way common for that area.

The writing (of the Qur'an

The phrase means: The foundation that was selected by 'Uthman. in writing the words and letters of the Qur'an. The basis in Arabic writing is that it completely agrees with the pronunciation, without additions or subtractions. The 'Uthmani copy of the Qur'an bypassed this basis in that there are many letters that are written inconsistently with the way they are pronounced. This is because of a noble aim that will be explained later.

The 'Uthmani copy of the Qur'an, known in Arabic as: الْمُصَحِفُ الْعُلْسَانِ, has rules pertaining to its inscription and pattern. The scholars of this field have divided them into five rules. They are:

- الله عدف Deletion
- 2. Addition الزّيادة
- 3. The hamzah
- 4. Exchange
- 5. Joined and Separated الوصل والفصل
- اعدة الحذف 1. The Deletion Rule

The alif

The general rule of deletion is that the alif is eliminated from the 4 of calling, as in

The Writing of the Noble Qur'an رسم المُستخد المَريخد

Examples are: ﴿ اَلْنَصَرَى ﴿ الْنَصَرَى ﴾. Some numbers that have an alif in them are written without the alif in the Qur'an: ﴿ اللّٰهُ ﴿ and ﴿ اللّٰهُ ﴾. There are others and there are exceptions to these rules, but these are the general rules for deletion in writing of the alif. Note: The small little alifaat found in these words are part of the enhancement to المُصَحِفُ المُعْمَانِ done later by scholars, and this is the reason that the alif is small and detached from the word.

The el

The ياء is deleted from every ياء (word that ends in an original ياء) whether it be conjugated with مَنفُوص مُنوُّن or جَر as in: ﴿ غَيْرَ بَاغُ وَلَا عَادٍ ﴾.

There is also deletion of the 44 at the end in of some words, apart from some exceptions. The following are some examples:

The ili

There is deletion of the j in writing if it occurs with another j in the same word. Examples are found in the following:

The al

The letter الله is deleted from the writing if it is مُنْفِعَة into another الله into another الله words:

There are exceptions to this.

There are some cases of deletion that do not follow a rule such as the alif in the word:

﴿ أَبُرُ هِ عُمُ ﴿ عَلَكُ ﴾ the الله in the name ﴿ أَبْرَ هِ عَمُ ﴾ and the الله deleted in the following words:

[11] words: [11] ﴿ وَيَدَعُ لَلْإِنسَنَى ﴾ [الإسراء: 11] words: [14] ﴿ وَيَمَحُ ﴾ وَيَمْحُ ﴾ أ

2. The Addition Rule قاعدة الزيادة

An alif is added after a join a noun denoting plurality or a noun which has a rule of plurality. Examples are:

There is an extra alif added after a hamzah written on a § . This is exemplified in the following:

An alif is also added in the following words: ﴿ مِائَتَيْنَ ﴾ ﴿ مِائَتَيْنَ ﴾

These words with extra alifaat were discussed in the section on the special words for Hafs (see pp 38-39).

A alg is added in the following words:

ءَانَآء

﴿ وَمِنْ ءَانَآيِ ٱلَّيْلِ فَسَبِّحْ ﴾

[طه: 130]

تِلْقَآء

﴿ مَا يَكُونَ لِيَ أَنْ أَبَدِلَهُ مِن تِلْقَآيِ نَفْسِي ﴾

[يونس: 15]

بأيكم

﴿ بِأَيْتِكُمُ ٱلْمَفْتُونُ ١

[القلم: 6]

بأيد

﴿ وَٱلسَّمَآءَ بَنَيْنَهَا بِأَيْهِ وِإِنَّا لَمُوسِعُونَ ١٠٠٠ ﴾

[الذَّاريات: 47]

3. The Hamzah Rule

الهمزة الساكنة (saakinah) ألهمزة الساكنة

The general rule for the hamzah is that if the hamzah is saakinah, it is written on the letter corresponding to the vowel before it. This means if there is a من من من المعالمة on the letter before the hamzah saakinah, the hamzah would be written on the letter عن من من المعالمة والمعالمة والمعال

الهمزة المتحركة The voweled hamzah

If the hamzah is the first letter of the word and an extra letter is joined to the word at the beginning, then the hamzah is always written on an alif, regardless of the vowel on the hamzah, such as in: سَأُصَرِفُ , سَأُنزِلُ , فَبِأَيِّ

to the vowel the hamzah has, a على for a تَعْمُونُ as in: سَيْعِلَ , a واو a ألف for a عَمْمُ as in: مُقْمُونُهُ as in: مُقْمُونُهُ , and an على for a عند as in: مُقْمُونُهُ

If the hamzah is at the very end of the word (مُعْطُونَة), it is written on the letter that corresponds to the vowel on the letter preceding it. If the vowel on the letter preceding the hamzah (last letter of the word) is a عنص, then the hamzah will be written on an alif, such as in: السَبَعِ , if the vowel on the letter preceding the hamzah has a عنص and the hamzah is the last letter of the word, the hamzah is written on the letter بَعْمُ , as in: مَا اللهُ عَلَيْهُ . There are exceptions. If the letter before the hamzah is saakinah and the hamzah is the last letter of the word, the hamzah is not written on anything, as in:



In all the rules for the hamzah there are sometimes many exceptions, so this should be kept in mind when we see a word not following the rules laid out in this section.

4. The Exchange Rule قاعدة الله المالة

اً الصَّلُوةُ for magnification in some words, for example: الصَّلُوةُ

The alif is written as a a id if the alif is changed from a a id in the original word, such as in:

Note that the dagger alif (ألف الْحَدريسة) is not part of the 'Uthmani writing, and that is the reason for it being small and not attached to the word. The tooth is the ياء.

The alif is also written as a all in the following words:

آلب المعنون is written as an allf (with a tanween) in the lightly emphasized المورد المعنون is written as an allf (with a tanween) in the lightly emphasized المورد المعنون is written as an allf (with a tanween) in the lightly emphasized المورد المعنون is written as an allf with a tanween in the word: ﴿ إِذَا ﴾.

The female المَوْرَة written with the open المَوْرَة written in some places as المَوْرَة written in some places as المُوْرَة المُوْرَة المُوْرَة المُوْرَة المُوْرَة المُوْرَة المُوْرَة المُوْرَة المُورَة المُورَاق المُورَة المُورَاق المُورَة المُورَاق المُورَاق المُورَاق المُورَاق المُورَاق المُورَاق المُورَاق المُورَاق المُورَة المُورَاق المُورَا

5. The Joined and Separated Rule قاعدة الوصل والقصال

There are some word combinations written together all the time and others some of the time, there are others always written separately. For example the words $\sqrt[5]{}$ and $\sqrt{}$ are

sometimes written separately and sometimes joined, as in: $\sqrt[3]{1}$. Another example is the

words مَـن مَا which are usually written joined: مُـمَّا but occasionally written

separately: فَمِن مَّا. These are just two examples of many cases of different word combinations. This subject is covered in detail in the chapter on Separate and Joined words, pp. 44-62.

The writing of the copy of the Qur'an was done in such a way that more than one way of recitation could be employed from the same writing. Some alifaat, for example, were not written in so that both ways of recitation used the same writing, and later small alifaat were written in above the text for the recitation of the particular qira'ah or way of recitation. We can see this demonstrated in the fourth aayah of al-Faatihah.

ا مَالِكِ يَوْمِ ٱلدِينِ ﴿ ﴾. In the recitation of Hafs 'an 'Aasim, we recite the word

with an alif, but it is not written in the 'Uthmani writing, instead the small "dagger

alif" is used by scholars to denote the read alif. This word then is written to encompass more than one way of recitation, those who do not read the word with an alif, and those that do. Other examples would be the words ending with a female . but some ways of recitation read the word in the singular form and others in the plural. The word was then written with the open . (--) to encompass both ways of recitation. These words are outlined in the chapter on the female . on pages 72-75, but a few examples are:

Is the writing of the copy of the Qur'an undisputable [immutable] or not? The majority scholarly opinion

They use as evidence that the Prophet had scribes that would write the revelation and wrote the Qur'an with this type of writing. The Messenger had approved them in their writing. The life of the Prophet had passed and the Qur'an remained in this way of writing without any changes or corrections. Instead it is shown that the Prophet had laid the constitution for writing of the revelation with the writing of the Qur'an. Abu Bakr, he came the caliph after the Prophet's had death, and he wrote the Qur'an with the same exact writing that was in the pages and leaves that have been inscribed at the time of revelation. Later 'Uthman had, followed in being a caliph, and then copied the mushaf (had been bakr and 'Uthman did; may Allah be pleased with them all and none of them violated this way of writing. There is no narration that any of the companions or the followers after that suggested that the writing of the Qur'an be changed, instead the 'Uthmani writing of the Qur'an be changed, instead the 'Uthmani writing of the Qur'an be changed, instead the 'Uthmani writing of the Qur'an be changed, instead the 'Uthmani writing of the Qur'an was respected and followed, and it was not modified or changed.

In summary, the Messenger approved this writing and the companions all agreed upon it and they were more than 12,000 in number. Later the Muslim community agreed to use this same writing in the time of the taabi'een and the leaders after them. Following

the Prophet is required in what he ordered or approved by orders from Allah, where he said:

Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins."

The Prophet Muhammed and, said [translation of meaning], "Verily he who lives of you later will see many differences, so hold on to my way [my sunnah] and the way [the sunnah] of the rightly guided caliphs after me, bite onto it with your molars." At-Tirmidhi, 5/2676.

May Allah grant that we follow the Qur'an and the Sunnah of the Prophet Muhammed and that we recite the Qur'an as it was revealed to our beloved Prophet in the way that pleases our Lord, Allah, the Most Merciful. Ameen.

End of the part three, the final part of Tajweed Rules of the Qur'an.

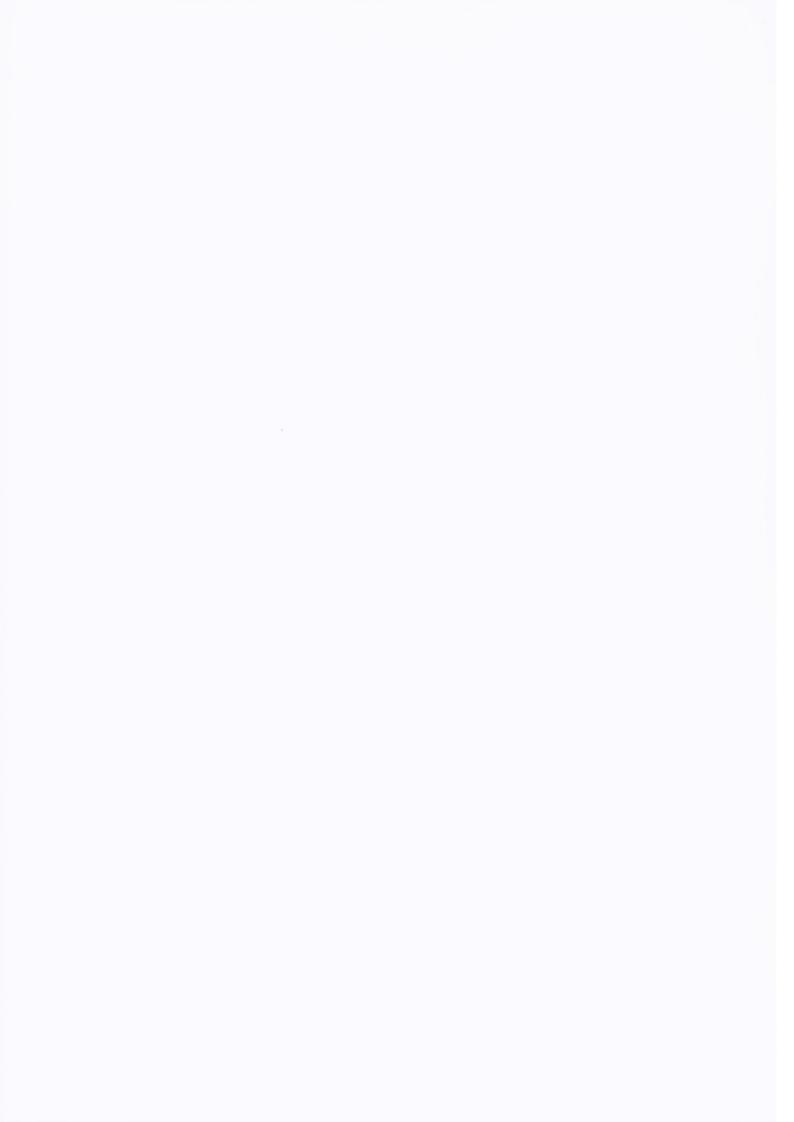
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- 20. منظومة: الكواع (Manthoomah: Al-Lu'lu'u Al-Manthoom fee Dhikri Jumlati min Al-Marsoom)، منظومة: الكواع (Ash-Sheikh Muhammed bin Ahmed bin Abdullah, famously known as Al-Mutawalli), died 1313 h. رحمه الله تعالى.
- 21. المعررة قاموس عربي-إنكليزي Al-Mawrid Arabic-English dictionary, Dr. Rohi Baabaki, Dar El-Ilm Lilmalayin, Beirut, first edition, 1988.



Tajweed Rules of the Qur'an

أحكام تجويد القرآن

Al-hamdu lillah, this is the third and final part of a three part series in English on the rules of tajweed of the Qur'an for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. These books are meant as a guide for non-Arabs with a good grasp of English for studying tajweed of the Glorious Qur'an.

This final book explains the stop and start when reading the Glorious Qur'an, and gives details as to what kind of stop is allowed, what kind preferred, and what kind of stop is forbidden. Stopping on the ends of words with strong endings (consonants)and rules for what is allowed on the last letter of the word is described, including (consonants) and rules for what is allowed on the last letter of the word is described, including (consonants) and rules for what is allowed on the last letter of the word is described, including (consonants) and rules for what is allowed on the last letter of the words ending in the alif, ya' or wow) and different rules and explanations for these type of words is clarified. One important aspect of Qur'an recitation is knowing and understanding which word combinations are written together and which separately in different parts of the Qur'an as well as in which places of the Qur'an are some words are written with the female and in which places they are written with the ali. This part lays out the different places in the Qu'ran these occurrences take place, so the reader knows how he/she can stop on these words. The words that are read in a special way, or have two allowed ways for the reading of Hafs from 'Aasim by the way of Ash-Shaatibiyyah are detailed in this book. The history of the writing of the Glorious Qur'an (w) and the general rules for the writing of the Qur'an are laid out in the last chapter of this part.

This last part of the three parts on tajweed is for students who have studied and mastered the other two parts, or have studied everything covered in the first two parts. The explanations of the different subjects are in English, and the Arabic terms are translated. The goal is always to assist the student in understanding and to encourage them to learn the Arabic terms and definitions. The three parts of this series on tajweed rules of the Glorious Qur'an should facilitate non-Arabic speaking students of the Qur'an whether they are in a classroom with an Arabic medium for teaching or English.

With this third part completed, insha' Allah the non-Arab English speaking student of the Qur'an will find a complete curriculum and explanation of the tajweed rules for the recitation of Hafs 'an 'Aasim from the way of Ash-Shatibiyyah in any classroom or study situation that he/she may find themselves in. These three parts are only guidance; the real goal is reciting and applying all the different rules correction which can only be done by reciting to and being corrected by a qualified teacher of the Qur'an

